

THE  
HISTORY  
OF THE  
HOLY BIBLE,  
CONTAINING THE  
Old and New Testaments.  
By Question and Answer.

GIVING

- I. An Account of the remarkable Events and Transactions of the Antideluvian and Patriarchal Ages before and after the Flood: As also, several very curious Critical Remarks and Practical Observations upon the Lives of the Patriarchs.
- II. A minute Description of the Jews, from the calling of Abraham to their settlement in the Promised Land: with suitable remarks upon the Messengers of the Prophets sent to that People.
- III. And Lastly, The History of our LORD and SAVIOUR JESUS CHRIST, and his Apostles, from the Birth of JOHN the Baptist, to the conclusion of the Canon of SCRIPTURE.

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For the Benefit of every Real Christian.

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By Mr. Christopher LOVE, a Martyr,  
Late Minister of the Gospel in LONDON.

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JOHN V. 39. "Search the SCRIPTURES, for in them  
"ye think ye have Eternal Life, and they are  
"they which testify of ME."

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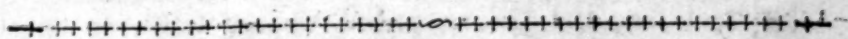
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THE  
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OF THE  
HOLY BIBLE.



INTRODUCTION.

Quest. **W**HAT is Doctrine? A. Precepts for the finding and tracing out of sin.

Q. What is the effect of Doctrine?

A. Faith and Obedience.

Q. How manifold is Doctrine?

A. Two-fold, either Divine or Moral.

Q. Divine, as how? A. In our duty towards God.

Q. Moral, as how? A. In our duty towards ourselves and our Brethren. Q. How many sorts of men may be called Brethren? A. Four. Q. Which be they?

A. Such as are of our Parentage, one Country, one Religion, or of one mind by Friendship. Q. How is moral Doctrine divided?

A. Into rules of duty towards our Superiors, Parents, Kindred, Offspring, Family, and Inferiors.

Q. How may this duty be infringed?

A. By violating any of the six last commandments.

Q. How many ways doth God teach?

A. Four manner of ways. Q. Which be they?

A. By his Word, by his Works, by his Punishments, and by his Blessings. Q. Are these performed always in his own person?

A. No; but more often by his chosen Ministers. Q. Why doth God deal with us by Men, and not by Angels, or speak himself to us?

A. That he might make experiment of our obedience, and in consideration of our frailty. Q. How are they intituled?

A. By the names of Patriarchs, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Q. What

Q. Who call you Patriarchs? A. The first Fathers of the Church, viz. Adam, Enoch, Isaac, and Jacob.

Q. Who call you Captains? A. Such as had the leading of the Israelites from Egypt to the Land of Canaan, and gave direction in the time of battle, as Moses and Joshua.

Q. Who call you Judges? A. Such as executed God's Judgments upon the enemies of the Church, and did administer Justice among his People: as Ehud, Shamgar, Sampson, Gideon, Jephtha, Samuel, &c.

Q. Who call you Kings? A. The anointed of God, and Sovereign Rulers of the People, as Saul, David, &c.

Q. Who call you Prophets? A. Such as by Inspiration of the Holy Ghost did foretel of the ruin of Sin, and the reward of Virtue, and were interpreters between God and Man.

Q. Who call you Evangelists? A. The Writers of the Gospel of Jesus Christ.

Q. Why are they called Evangelists? A. Because their Works contain the glad-tidings of Salvation to all that believe.

Q. Who call you Apostles? A. The twelve chosen disciples of Christ.



# GENESIS.

## CHAP. I. to XV.

Quest. **W**HAT is Creation? A. The making a thing of nothing.

Q. Did God create all things of nothing? A. He did.

Q. When? A. In the beginning.

Q. What are you to understand by this word Beginning?

A. Not from Eternity, but first of all, before all things, in the beginning of time.

Q. Why did Moses write, "In the beginning?"

A. To confute those who maintained that the World had no beginning.

Q. What do we learn by the Creation of the World?

A. As touching the Creator, three things.

Q. What be they?

A. His Omnipotency in creating all things of nothing: His Bounty, in furnishing the World with all necessary ornaments: And his Love, in giving Man dominion over all, Chap. i. 10.

Q. What do we learn as touching ourselves?

A. Three things.

Q. What be they?

A. The

A. The observation of a Sabbath, Chap. ii. 2. Humility of mind, in being made of the dust of the Earth, Chap. ii. 3. And reverence which we owe to Marriage.

Q. Why ought we to reverence Marriage? A. Because it was instituted by God himself in Paradise, Chap. ii. 23.

Q. How ought a man to love his Wife?

A. As himself, being Flesh of his Flesh.

Q. Where was Man placed after his creation?

A. In Paradise.

Q. Did he continue there?

A. No, he fell. Q. How? A. By the malice of the Devil, and his own wilfulness.

Q. What was his sin?

A. Disobedience.

Q. How did God punish him?

A. He cursed him, and his posterity, wherein he shewed his Justice, Chap. iii. 13.

Q. How did he comfort him?

A. By promising forgiveness by the seed of the Woman, Christ Jesus, Chap. iii. 14.

Q. What did that shew?

A. His Mercy.

Q. How many ways did the curse of God extend upon Adam?

A. Four manner of ways.

Q. What be they? A. First, the Earth was made barren for his sake: Secondly, his posterity as well as himself became bondmen to Hell: Thirdly, all the days of his life he was to eat his bread with the sweat of his brows: And fourthly, he was thrust out of Paradise.

Q. How was Eve punished? A. Two manner of ways.

Q. What be they? A. First, to bring forth her Children in sorrow; and secondly, to live in subjection to her husband.

Q. How was the Serpent punished?

A. Three manner of ways.

Q. What be they?

A. First, he was made the most cursed of all creatures: Secondly, he was to go upon his belly; and thirdly, to eat the dust of the Earth.

Q. What was the second Sin of the World? A. Murder.

Q. Who committed it? A. Cain.

Q. Upon whom? A. Upon his Brother Abel? Chap. iv. 8.

Q. What was the cause?

A. Envy.

Q. Why?

A. Because Abel's sacrifice was accepted, and Cain's was not. Chap. iv. 4, 5.

Q. Why did not God accept Cain's sacrifice? A. Because he did it more for custom than for Conscience.

Q. Who taught them to sacrifice?

A. Their father Adam. Q. How could he do that, and the Law not given?

A. The Law of God is two-fold: Natural, imprinted in Man's heart; and Traditional, pronounced from God, and written in the Bible.



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- Q. Which of those two had Adam? A. The first.
- Q. What was the punishment of Cain for killing his brother Abel? A. He was cursed of God, and condemned for a Runnagate.
- Q. Whom did God raise after the death of Abel to build his Church upon? A. His brother Seth, Chap. iv. 25.
- Q. Did the example of Cain's punishment prevail with the succeeding ages to beware of sin? A. No; as the World grew in years, so it grew in iniquity.
- Q. In what manner? A. It was wholly corrupt, and full of cruelty, Chap. vi. 12.
- Q. By whom did God reprove them? A. By Noah.
- Q. How? A. In making it known he would drown the World, by his preparing of the Ark.
- Q. Were the People reformed? A. No; they laughed at it, and remained secure till the waters came upon them?
- Q. Were they all destroyed? A. All but Noah, his family, and some others, for the preservation of their kind.
- Q. What moved God that he would not spare so much as the brute Beasts? A. His detestation of sin, Chap. vi. 7.
- Q. Who was the first figure of Christ? A. Enoch.
- Q. How was he a figure of Christ? A. In being taken Body and Soul up into Heaven, as Christ was, Chap. v. 24.
- Q. Who was the first figure of the Church? A. Abel.
- Q. Who was the second? A. Noah, preserved in the Ark.
- Q. What did his preservation testify? A. The love of God towards his Church.
- Q. What did the tossing of the Ark by the waves signify? A. The persecution that the Church should suffer.
- Q. Wherein did the mercy of God appear? A. In causing the waters to fall.
- Q. Wherein did the zeal of Noah appear? A. In giving thanks for his deliverance, as soon as he set foot upon dry ground, Chap. viii. 20.
- Q. How did Noah afterwards offend? A. By Drunkenness, Chap. ix. 21.
- Q. Who covered their father's shame? A. Shem and Japhet.
- Q. What received they for it? A. Their father's blessing, Chap. ix. 26.
- Q. Who made a mock of his father's infirmity, and d'd not seek to cover it? A. Ham.
- Q. What was his reward? A. His father's curse, Chap. ix. 25.
- Q. How did God plague his ambition? A. By confusion.
- Q. Where:

Q. Where? A. At the building of the Tower of Babel, where all the People purchased the displeasure of God.

Q. By whom did they discover their displeasure?

A. By the faith of Abraham, Chap. xii. 3. Q. How?

A. In his seed all Nations were blessed.

Q. In what degree of kindred was Abraham and Lot?

A. Lot was his brother Haran's son

Q. Did they agree together like Brothers?

A. Yes, till they grew rich. Q. Who was the cause they fell out?

A. Their Herdsmen.

Q. After the quarrel was known, did their Masters (as men of our age) seek to be revenged one of another?

A. No; they gave gentle words, and sought means how to prevent the like inconveniency. Q. How was that?

A. They departed, and dwelt asunder, Chap. xiii. 7.

Q. But with that separation did their love decay?

A. No; it was still constant and brother-like.

Q. How did that appear? A. In that, (afterward) when Lot was taken prisoner in the company of the Kings of Sodom and Gomorrah, Abraham with a band of men rescued him, and set him free, Chap. xiv. 15.

Q. Did Lot then dwell in Sodom? A. He did.

Q. Why, that was a dangerous place though pleasant?

A. True; so are all places where wickedness abounds.

Q. Yet Lot was a righteous Man?

A. He was; but he suffered as the wicked did, for being in company with them. Q. How was that?

A. He was taken prisoner (as I said before) with the irreligious Kings, going in aid with them against their enemies.

C H A P. XV. to XXIII.

Quest. **W**HO was Abraham's Wife? A. Sarah.

Q. Whose Daughter was Sarah?

A. The Daughter of Haran, Abraham's Brother.

Q. Was it lawful for Abraham to marry his Brother's Daughter?

A. It was, God permitting it for the re-peopling of the World.

Q. How did she offend when she perceived herself barren?

A. By

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A. By using unlawful means to raise seed to her Husband, Chap. xvi. 2. Q. How was that?

A. By sending Hagar her maid to his bed.

Q. How did God plague her for it?

A. Her maid despised her, and triumphed over her in her own house, Chap. xvi. 5.

Q. What other sin followed in the neck of her first? A. Wrath.

Q. How? A. She obtained license of her Husband to be revenged upon Hagar.

Q. In what manner was she revenged?

A. She thrust Hagar and her child out of doors.

Q. Whither went Hagar? A. Into the Wilderness.

Q. Had she no friends to go unto?

A. None at all; she was a poor servant, and a stranger.

Q. To whom did she appeal? A. To God.

Q. Did he relieve her? A. Yes.

Q. What learn we by that?

A. That God rejecteth no estate of persons in their miseries, if they call upon him, Chap. xvi. 10.

Q. How ought Servants that have offended, to behave themselves? A. As Hagar, who was commanded by the Angel to return and submit herself.

Q. Was Sarah barren still? A. No; God gave her a Son in her old age.

Q. What was his Name?

A. Isaac; and this was he in whom the Covenant was made.

Q. What was the sign of the Covenant?

A. Circumcision, or the cutting off the fore-skin.

Q. What is signified by that? A. The casting away the lewd affections of our hearts, if we mean to be made partakers of God's mercy, Chap. xvii. 10.

Q. Were none partakers of the Covenant but such as might be circumcised? A. Yes, women; because under the name of man both sexes are comprehended.

Q. What was Hagar's sons name? A. Ishmael.

Q. Did not the Covenant belong to him as well as to Isaac, he being of the seed of Abraham? A. No.

Q. Were there two Covenants then, that God blessed him so?

A. Yes, there were two Covenants made.

Q. What be they? A. The one eternal, made to the Children of the Spirit; the other temporal, made to the Children of the Flesh.

Q. What is the eternal Covenant?

A. That from Isaac should come the Messiah.

Q. What

Q. What was the temporal Covenant ?

A. That from Ishmael should spring a mighty Nation, even Twelve Princes, Chap. xvii. 10.

Q. Where was Abraham now seated ? A. In Canaan.

Q. What temporal blessing did God bestow upon him ?

A. He was exceeding rich.

Q. How did he employ his riches ?

A. In hospitality, and other good deeds.

Q. Wherein appeared his hospitality :

A. In using strangers and travellers kindly.

Q. What strangers ? A. The three Angels in the shape of men.

Q. How did he entertain them ?

A. First, he ran out to entertain them, then he entreated them to rest in his tent, and last of all he feasted them.

Q. Do rich men in these days follow the example of Abraham, in using friendly hospitality towards travellers and poor men ?

A. No ; the most part of them, instead of running out to meet the poor, (when they see them coming,) rather turn their backs upon them, and run from them ; and for entreating them to stay, with churlish and crabbed words, rate them from their doors ; and instead of feasting and refreshing them, let them depart weary, and with empty stomachs.

Q. How did the Angel requite Abraham ?

A. He told him joyful news concerning the birth of his son Isaac, and the purpose of God towards Sodom and Gomorrah.

Q. What was the purpose of God towards Sodom ?

A. Utterly to destroy it for sin.

Q. Did Abraham pray for it ? A. Yes, in such zealous manner, as had there been found ten Godly Persons in it, the City had been saved, Chap. xviii. 32.

Q. Why did Abraham pray for it ? A. First, in regard of his brother Lot, that dwelt there ; and then in regard of humanity, for that it grieved him so many people should be destroyed.

Q. What did that signify ?

A. That Abraham, as all God's people ought to be, was of a pitiful mind, even towards Infidels.

Q. What so incited God's vengeance against the prayer of Abraham ?

A. The continual cry of sin ascending out of Sodom and Gomorrah into the ears of God ; whereby we learn, that sin is a continual cryer against us, so long as we let it dwell among us, Chap. xix. 13.

Q. Was all the City then destroyed ?

A. All



A.. All but Lot, his Wife, and two Daughters.

Q. What was the commandment that God gave him at his departure from the City ? A.. Not to look back.

Q. Was the commandment kept ? A. No ; Lot's Wife brake it.

Q. What was her punishment ?

A. She was turned into a Pillar of Salt, Chap. xix. 26.

Q. What moved her to look back ?

A. Her fond desire to think she should forego her wealth, and so pleasant a place.

Q. What do we learn by that ?

A. That no care of Earthly things (be they never so glorious) must hinder us from obeying God's commandments.

Q. How was the City destroyed ?

A. With Fire and Brimstone from Heaven, Chap. x. 24.

Q. Where did Lot remain afterward ?

A. In the Mountains.

Q. What sin did he fall into whilst he was there ?

A. Drunkenness.

Q. What next ?

A. Incest.

Q. What doth that prove ? A. That one sin begets another.

Q. How was Lot incestuous ?

A. By lying with his own Daughters..

Q. Who tempted him thereunto ?

A. They, when they had made him drunk.

Q. What was God's punishment for that sin ?

A. The Nation that came by that conception, was a cursed generation.

Q. What generation was that :

A. The Moabites and the Ammonites, Chap. xix. 27.

## C H A P. XX. to XXXIV.

Quest. **W**HO had like to have wronged Abraham by taking his Wife : A. King Abimelech.

Q. How was he prevented :

A. God threatned him with death, Chap. xx. 3.

Q. Did he upon that deliver her back to her Husband :

A. He did.

Q. What learn we by that :

A. Two things.

Q. Which be they :

A First, that God will punish adultery ; and next, the very Heathens abhor the breach of Wedlock, Chap. xx. 5.

Q. How did God try Abraham's faith :

A By bidding him sacrifice his only son Isaac, Chap. xxii. 2.

Q. Would :

Q Would he have done it :

A Yes, but that an Angel stayed his hand.

Q How was his Faith rewarded : A God renewed his Covenant once again, and told him, for that deed he would multiply his seed on Earth, like the sand on the sea-shore.

Q What virtue did God further prove in Abraham :

A His Patience.

Q How :

A In taking his wife Sarah from him.

Q Yet he mourned for her death :

A That was the weakness of the flesh ; but his soul was glad in that he knew she lived eternally, Chap. xxiii. 2.

Q What other virtues had Abraham :

A Uprightness of mind.

Q Wherein did that appear :

A When Ephron the Hittite offered him a piece of ground to bury the dead, he would not take it before he had payed the price of it, Chap. xxiii. 13.

Q Is that modesty observed now a-days :

A No ; many will be so far from giving their Neighbours the worth of their goods, that they will seek by deceit, coustenance and violence to pull them from them wrongfully, and for nothing.

Q What was Abraham's care for Isaac when he came to age : A To provide him a virtuous wife, Chap. xxiv. 4.

Q Was he ruled by his Father's choice :

A He was.

Q What did he shew in that :

A A noble president of obedience to all Sons, to follow the counsel of their parents in chusing them wives, and not their own inordinate desire.

Q Whom did Abraham send about this business :

A His chief servant, Chap. xxiv. 2.

Q How did he proceed in it :

A With prayer, that he might speed well ; and thanksgiving afterwards, for his success.

Q What other good properties was in that Servant :

A He would not eat, when he came to his journey's end, before he had done his master's message.

Q What may Servants learn by this :

A To regard more their Master's business, than their own pleasures, Chap. xxiii. 33.

Q Whose Daughter did he chuse for his Master's Son :

A Rebecca, the daughter of Bethuel.

Q When her parents heard the request of Abraham, did they presently give their daughter to Isaac :

A No ;

A No; they asked counsel of God first, and then the Maid's consent. Q What is to be learned from thence:

A As children ought not to match without their parents consent, so parents ought not to match their children without their consent, Chap. xxiv. 58.

Q After Isaac and Rebecca were married, what issue did God give them: A Two sons, Esau and Jacob.

Q What was Esau's undoing: A The lust of the flesh.

Q Wherein: A He sold his birth-right for pottage.

Q What over-sight was that:

A An over-sight that many worldly men run into.

Q What is that: A Preferring of trash before the rich Graces of God, Chap. xxv. 33.

Q What else d'd he lose by that negligence:

A His Father's blessing. Q What was the reason:

A Because not regarding his earthly patrimony, God likewise suffered him to lose the benefit of his Heavenly inheritance, which was spiritual benediction.

Q Did Esau at the last see his own error:

A No, but ran into error. Q How:

A By hating his brother Jacob, Chap. xxvii. 41.

Q What was the virtue of Jacob:

A Patience, in giving place to his brother's rage, and going to seek his fortune in another country.

Q Whither went he: A To Haran, to his uncle Laban.

Q What were his virtues there:

A Diligence, in doing his uncle's service; and fidelity, in not deceiving him. Q How did God deal with Laban:

A He prospered him for Jacob's sake.

Q What were Laban's vices:

A Ingratitude and Oppression.

Q How was he ungrateful: A In upbraiding Jacob for his good services. Q How did he oppress him:

A In trebling his servitude by fraudulent and crafty means.

Q Did God deliver Jacob at last:

A Yes; as he will all others that trust in him, though for a while he seem to be far from them.

Q What was the reward of Jacob's patience and true service in the end:

A. Whereas when he left from his Father's house, he had but one coat on his back, and a staff in his hand; at his return he was the husband of two wives, the master of many servants, and

and the owner of much treasures, and divers herds of cattle,  
Chap xxx 34.

Q Did not Jacob fear to return into his own country,  
knowing that his brother Esau was his enemy: A No

Q Why: A Because he knew God, that had com-  
manded him to go, would defend him

Q How did his brother Esau receive him:

A Lovingly, and like a Brother

Q What was the virtue of Esau in that:

A He thought it a base and unnatural thing to keep envy  
always in his stomach towards any one, much less towards his  
own Brother, Chap xxxiii 4

C H A P. XXXIV. to L.

Quest **H**OW many Sons had Jacob: A Twelve

Q Which of those twelve was a figure of Christ:

A Joseph

Q Wherein:

A In being sold

by his own Brethren

Q What learn we by that:

A That in all ages after God had promised the Messias to  
Adam, he never ceased by word or deed to signify his coming:

Q Why did Jacob's sons sell their brother Joseph:

A For malice, in that Joseph prophesied by dreams, his  
brothers should be his servants, and bow unto him

Q What other sins did they run into besides:

A Murder and dissimulation

Q How:

A They intended to have slain their brother, but that Judah  
dissuaded them, Chap xxxvii 26

Q How did they dissemble:

A In telling their Father, that their brother was slain by  
wild beasts, Chap xxxvii 32

Q What was the fruit of these sins:

A They procured disquietness of conscience in themselves,  
and tears to their old Father, whom they ought rather to have  
comforted, Chap xxxvii 34

Q Did this policy of theirs the more prevent the subjection  
which they feared: A No: God prospered Joseph,

and gave him favour in the Court of Egypt Q With whom:

A With Potiphar, Pharaoh's chief Steward

Q How did Joseph shew himself there to be the Servant of  
God: A In resisting the lust of Potiphar's wife

B

Q What



**Q.** What is the nature of lust being resisted? -

**A.** It grows impudent and outrageous, Chap. 39. 14.

**Q.** Shew an instance?

**A.** Potiphar's wife, when she saw Joseph would not yield to her, accused him, that he would have ravished her. **Q.** Did God suffer her accusation to take effect?

**A.** Yes; Joseph was imprisoned.

**Q.** He being guiltless, why did God suffer that plague to be laid upon him? **A.** For two causes.

**Q.** What be they?

**A.** First, that by this strange deliverance he might have great cause to glorify his name: and secondly, to make his lewd disgrace a cause of higher promotion.

**Q.** How was Joseph delivered?

**A.** By interpreting the King's dream.

**Q.** How was he advanced?

**A.** He was made ruler over all Egypt.

**Q.** What was the plague God laid upon his Brethren for selling him?

**A.** They were oppressed with a mighty famine, Chap. xli. 54. **Q.** Whither went they for succour?

**A.** To their Brother unknown.

**Q.** What reverence did they shew unto him?

**A.** They kneeled unto him, and called him lord, Chap. xlv. 16. **Q.** What virtues do we learn by the example of Joseph, in this his high authority?

**A.** Three. **Q.** What be they?

**A.** Charity, Clemency, and Humility.

**Q.** How was he charitable?

**A.** He relieved his Father and Brothers with Corn freely, and without recompence, Chap. xlv. 25.

**Q.** How was he gentle?

**A.** In pardoning the wrongs that his Brothers had done him, Chap. xlv. 5.

**Q.** Wherein was he humble?

**A.** In not despising his Father and Brothers (poor shepherds of Canaan) though himself was the second person

person in Egypt, and in sending for his Father to be partaker of his happiness.

**Q.** Did Jacob come thither?

**A.** Yes; and there died.

**Q.** What do we learn by his death?

**A.** To desire of God to die as he did.

**Q.** How was that?

**A.** Praying, Blessing, and rehearsing the gracious benefits of God, Chap. xlviii. 34, 39.

**Q.** What zeal had Pharaoh (being an Infidel) towards his idolatrous Priests, more than many Christians now a-days have towards the true Ministers of the Eternal God?

**A.** He did not in the least diminish their church-living, Chap. xlv. 22.

The End of GENESIS.



## E X O D U S.

C H A P. I. to XIV.

**Quest.** **W**HY did God bring the house of Israel into Egypt? **A.** For two causes.

**Q.** What be they? **A.** First, to shew the truth of his word: for he had said to Abraham, they should be strangers from the Land of Canaan, the space of four hundred years, and suffer much oppression, Gen. xv. 13. Secondly, to have fit occasion to shew his love towards them, and the better to train them up in the knowledge and fear of him.

**Q.** How came it to pass that they were oppressed in Egypt, considering the good entertainment which they had at first there?

**A.** Length of time had worn out the fame and remembrance of Joseph, by reason that many Kings had reign-

reigned since the first Pharaoh, and now the Children of Israel were mightily increased.

Q. How were they increased?

A. From seventy persons (for that was the whole number of them at their first coming) to many hundred thousands.

Q. Did that make the King repine against them?

A. Yes. Q. Why? A. For two causes.

Q. What be they? A. First, in regard of their Religion; and next, fearing lest their multitudes should endanger his government, Chap. i. 10.

Q. How did he seek to suppress them?

A. Two manner of ways. Q. What be they?

A. First, in making slaves of them; and next, in going about to murder their men children.

Q. Wherein consisted their servitude?

A. In making of brick, carrying of burdens, and other slavery, Chap. i. 14.

Q. How did Pharaoh go about to murder their men children? A. Two manner of ways.

Q. What be they?

A. First, secretly, in commanding the Midwives (at their hour of birth) to destroy them; but they not obeying his command, he fell secondly into a more open and violent practice. Q. How was that?

A. He commanded his own people, that whensoever they heard of the birth of an Hebrew man child, they should take it from the Mother, and cast it into the river, Chap. i. 11.

Q. How durst the Midwives disobey the King's edict?

A. Because (as all God's servants ought to do) they feared God more than any earthly person.

Q. Was the number of the people (by these cruel proceedings) lessened and diminished?

A. No; the more they vexed them, the more they multiplied, chap. i. 12.

Q. What do we learn by that?

A. That

A. That no tyranny can extinguish the Church of God. Q. How did God divert Pharaoh's malice?

A. In causing him to cherish and bring up, even in his own Court, that Hebrew child, which afterward proved to be his destruction, and the deliverance of the Children of Israel.

Q. Who was that?

A. Moses.

Q. How was he preserved?

A. When his Mother hid him three months from the tyranny of the King, and could hide him no longer she put him into a basket made of reeds, and set it by the river-side. Q. What became of him there?

A. King Pharaoh's daughter walking that way found him, and put him to be nursed of his own mother, chap. ii. 3. Q. What appeareth in this?

A. The providence of God. Q. Wherein?

A. In that no human policy can hinder that which he hath once determined.

Q. What was the first cross that God laid upon Moses when he came to age?

A. The killing of an Egyptian, for which he was forced to fly. Q. Whither?

A. Into the land of Midian.

Q. Who succoured him there?

A. Jethro; and gave him his daughter in marriage.

Q. What trade of life did Moses use?

A. Keeping of sheep.

Q. How did God appear to Moses?

A. In a fiery bush, chap. iii. 2.

Q. Did the bush burn?

A. Yes; but it did not consume.

Q. What doth that represent unto us?

A. The Church of God, which should suffer persecution, but never subversion.

Q. Wherefore did God appear unto Moses?

A. To send him forth for the deliverance of his people. Q. What moved him thereunto?

A. Two things.

Q. What were they?

B 3

A. The



18 The History of the Holy Bible.

A. The remembrance of his Covenant made with Abraham, and the sighs and cries of the poor Israelites, that daily pierced the gates of Heaven, chap. ii. 23.

Q. What comfort do we receive from hence?

A. An assurance that God will hear our prayer in time of our affliction, if we call to him.

Q. Did Moses obey the Commandment of God about his return into Egypt?

A. At the first he was doubtful. Q. Whereof?

A. Of his own insufficiency, and incredulity of the people. Q. How did God strengthen him?

A. By joining Aaron to assist him; and giving them power to confirm their message by working of miracles.

Q. How did the people receive their message?

A. With attentive ears.

Q. What virtues do we learn of the people after they had heard the words of Moses?

A. Two. Q. What be they?

A. Faith, in that they believed what he said; and thanksgiving, in praising God, since it pleased him to look upon their tribulation, chap. iv. 31.

Q. What vices are we admonished to beware of by the example of Pharaoh? A. Obstinacy of heart, in contemning the preaching of Moses.

Q. In how many respects was Pharaoh obstinate?

A. In four respects. Q. What be they?

A. First, in not granting Moses' request. Secondly, in comparing the power of South-sayers and Conjurers with the power of God, chap. vii. 11. Thirdly, by imputing the desires which God's people had to serve him (as the wicked always will) to be nothing else but a disposition in them to be idle, chap. v. 8. Fourthly, not only in retaining them still in his country, but doubling their servitude, chap. vi. 6.

Q. How was this obstinacy plagued?

A. With ten several kinds of plagues.

Q. What were they? A. First,

Two things.

A. First, the turning Water into Blood. Secondly, multitude of Frogs. Thirdly, turning of dust into lice. Fourthly, swarms of Flies. Fifthly, death of Cattle. Sixthly, Scabs and Blisters. Seventhly, Thunder, Lightning, and Hail. Eighthly, Grasshoppers and Caterpillars. Ninthly, Darkneſs. Tenthly, the death of the firſt-born.

Q. For all theſe plagues, did Pharaoh never repent?

A. Yes, feignedly. Q. How was that?

A. So ſoon as God's hand was removed by the prayer of Moſes, he preſently returned to his former obſtinacy.

Q. In the proſecution of theſe plagues, what do we learn touching the perſon of God?

A. Two things.

Q. What be they?

A. His juſtice upon his enemies; and his mercy and loving favour towards his people.

Q. Wherein appeared his mercy towards his people?

A. In ſaving them, their cattle, and that part of Egypt where they inhabited, free from the touch of any of thoſe former plagues, chap. viii. 12.

Q. Why did not Moſes ſubmit unto Pharaoh, when he was content to let the people go, but ſlayed their cattle?

A. Becauſe (like a faithful Miniſter of the Lord) he would remit no part of his charge.

Q. Was it part of his charge to take the cattle with him?

A. Yes.

Q. For what reaſon was that part of his charge?

A. Becauſe they could not ſacrifice without them, chap. xi. 26.

Q. In the night before his departure, what did the Lord inſtitute?

A. The Sacrament of the Paſs-Over.

Q. What was that?

A. A Lamb without blemiſh.

Q. The Lamb was a ſign; but what was the thing ſignified?

A. The Angel of the Lord, that paſſed over the houſes of the Iſraelites, and ſtruck the firſt-born of the Egyptians with ſudden death, chap. xi. 11.

Q. What doth this prefigure unto us?

A. The

A. The sacrifice of the true Paschal Lamb Christ Jesus, by whom all the faithful are delivered from the bondage of hell, as the Israelites were (upon the institution of the Pass-Over) from the bondage of Egypt.

Q. How many things do we learn touching the Presence of God in the instance of the Children of Israel's departure out of Egypt? A. Three.

Q. What be they?

A. First, his Mercifulness in sparing the Israelites, and smiting the Egyptians. Secondly, his Justice, in forcing the Egyptians to give the Israelites treasure, and apparel, as a satisfaction for their former servitude, which hitherto they had exacted of them for little or nothing. Thirdly, the continuance of his favour towards them, that doth not only deliver his people out of danger, and leave them, but protects them still.

Q. How did that appear?

A. In guiding them by night with a pillar of fire; and covering them by day with a cloud, chap. xiii. 21.

Q. How many things do we learn as touching the persons of the Israelites? A. Two things.

Q. Which be they? A. The charge which God gave unto them, and their watchfulness.

Q. What was their charge?

A. To teach the benefits of God to their posterity.

Q. Wherein consisted their watchfulness?

A. In that they attended all night for the hour of their departure, chap. xii. 30.

Q. What do they give us to understand by that?

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to go to the earthly Canaan; so ought we continually to attend and make ourselves ready for our passage out of this miserable World, to the Heavenly Canaan of perpetual joy and happiness.

C H A P.

## C H A P. XIV. to XL.

**Quest.** AFTER Israel's departure, what vice do we note survived in Pharaoh?

**A.** Inveterate malice, which seldom dies, but with the ruin of him in whom it abides.

**Q.** How did it break forth?

**A.** By preparing a mighty host to follow the Israelites, chap. xiv. 6, 7, 8. **Q.** For what intent?

**A.** To be avenged upon them, and quite destroy them. **Q.** How did he prosper?

**A.** As all malicious persons commonly do.

**Q.** How was that?

**A.** He and his malice perished in the place where he thought to have been their overthrow.

**Q.** Where was that? **A.** In the Red Sea.

**Q.** What was the sin of the people in this place?

**A.** Weakness of Faith. **Q.** How was that?

**A.** Notwithstanding their strange deliverance of late, yet when they saw the Red Sea before them, and the Egyptians upon their backs, they began to distrust the power of God, and to rail upon Moses.

**Q.** How were they delivered?

**A.** Moses divided the waters, and they passed thorow, chap. xiv. 21.

**Q.** How was God honoured by Pharaoh?

**A.** As he will be by all his enemies, in their destruction.

**Q.** How many times did the Israelites murmur against God before he punished them? **A.** Four times.

**Q.** What times were these?

**A.** First, at the red Sea, chap. xiv. 21. Secondly, at the waters of Marah, chap. xv. 24. Thirdly, when they wanted flesh, chap. xvi. 13, 14. Fourthly, when they wanted water, chap. xvii. 6.

**Q.** What do we learn thereby?

**A.** The



A The long-suffering of God towards sinners.

Q How did God deliver them at all those times?

A With great admiration. Q How was that?

A At the first time he divided the Red Sea; at the second, he made the bitter waters sweet; at the third, he gave them Quails and Manna from Heaven; at the fourth, he made a fountain of water for to gush from out of the hard rock.

Q How did they offend the fifth time?

A More grievously than before. Q How was that?

A They made a golden Calf, and worshipped it for God.

Q What moved them to make the likeness of a Calf, rather than any other creature?

A The corruption which they had learned among the Egyptians, who did worship Oxen and Kine.

Q Did God punish them?

A Yes, (and time, I think) when they did utterly forsake him.

Q What was their punishment?

A Three thousand of them were slain with the swords of their own brethren, chap. xxxii. 28.

Q Would not God utterly have destroyed them?

A Yes, but for the prayer of Moses.

Q What was his prayer?

A He desired his name might be rather blotted out of the Book of Life, than God should quite root out that Nation, chap. xxxii. 33.

Q What do we learn by that?

A The love and care which all good Magistrates ought to have over their people.

Q Where was Moses when this offence was committed?

A Upon mount Sinai.

Q Was not his absence, in some sort, the cause of their idolatry?

A Yes.

Q What learn we by that?

A That the want of good Guides makes men run into error.

Q What did Moses upon Mount Sinai?

A He

A He went to receive the Law.

Q How was the Law given?

A In thunder and lightning, chap. xix. 16.

Q Why was it given in such terror?

A That the people might the more reverence him that gave it.

Q What was required of this people before they came to receive the law?

A Two things, chap. xix. 10, 11.

Q What were they?

A To sanctify themselves for the space of four days, and not to touch the skirts of the mountain.

Q What do we learn by these two things?

A Not to come to hear the Word of God with corrupt hearts, nor to pry farther into his secrets than we are limited.

Q What is generally commanded by the Law?

A That we should love God with all our Souls, and our Neighbours as ourselves.

Q What is particularly forbidden in the Law?

A Murther, cursing, especially our Parents, chap. xxi. 17. Cruelty towards servants, chap. xxxi. 15. Not to do hurt, but to make satisfaction, chap. xxii. 15. Fornication, chap. xxii. 16. Witchcraft, Buggery, or carnal copulation with beasts, chap. xxii. 19. Idolatry, ver. 20. Oppression against Widow or Stranger, vers. 21, 22. All kind of usury, ver. 25. All railing and evil-speaking, especially against Magistrates, because to speak against them, is to speak against God, ver. 18. All falshood, chap. xxiii. 2. All unlawful detaining of our Neighbours goods, ver. 3. All taking of bribes, ver. 8. All perjury, and whatsoever else may infect the soul, or offend God.

Q What is the reward of these sins? A Death.

Q Such as were pardonable, how were they pardoned?

A By offering sacrifice.

Q What

Q What doctrine do we learn by the sacrifices of the Jews? A Four points of doctrine.

Q What be they?

A First, their thankfulness, to shew that all they had came from God. Secondly, their obedience, to shew they were willing to obey God. Thirdly, their humility, to signify that what was done to the thing offered, the offerer had deserved. Fourthly, their hope, to shew their sacrifices did figure the death of Christ, whereby their passage into paradise, from whence they were expelled, might be again opened to them.

Q Are such sacrifices to be used by Christians?

A No.

Q Why?

A Because they are abolished by the death of Christ, and his all-sufficient sacrifice.

Q What else do we learn in this Book of Exodus?

A Two things.

Q What be they?

A The election of the Magistrates; and the order God set in his Church.

Q What kind of Men ought Magistrates to be?

A They ought to be adorned with four special graces.

Q What be they?

A Courage, fear of God, Justice, and a mind free from covetousness, chap. xviii. 21.

Q How must they administer Justice.

A To all persons, and at all times.

Q Whom did God choose for his service in his temple?

A The Levites.

Q What kind of men must those be?

A Such as had imprinted upon their breasts knowledge and holiness, chap. xxviii. 30.

Q Whose gift is the knowledge of handy-crafts?

A The gift of God.

A Why?

A Because he first taught them.

Q To whom?

A To Bezaleel and Aholiab.

Q For what end did he teach them?

A For the furnishing of the Temple.

Q Who

Q. Who provided them stuff for to work upon?

A. The People.

Q. In what manner?

A. In such abundance, as Moses commanded them to leave off.

Q. What do we learn by it?

A. Willingness to serve God with our temporal goods, Chap. xxxvi. 6.

Q. With whom did Israel fight their first battle, after they came into the wilderness?

A. With the Amalekites.

Q. How long did they prevail?

A. So long as Moses held up his hands and prayed; but when he let them fall, the Amalekites prevailed, Chap. xvii. 11.

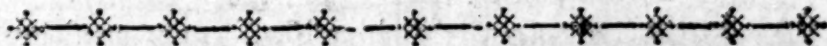
Q. What doth that teach us?

A. Two things.

Q. Which be they?

A. The effect of Prayer, and that we ought not to faint in Prayer, lest with the falling of our hands, we fall in our request.

The End of EXODUS.



# L E V I T I C U S.

C H A P. I. to the End.

Quest. WHAT is set down in this Book?

Answ. The duty of the Levites, and therefore it is called Leviticus.

Q. What was their chiefest duty? A. To sacrifice.

Q. How many circumstances were they to observe?

A. Four.

Q. What be they?

A. The manner how, the matter what, the person whom, and the place where.

Q. What did the Israelites sacrifice?

A. Either things having life, as Bullocks, Lambs, Sheep, &c. or things without life, as oil, fine flower, wafers, &c.

Q. For whom did they sacrifice?

A. For themselves and others.

Q. Where



Q. Where?

A. In the Temple.

Q. In what manner?

A. As God hath set down from the first of Leviticus to the nineteenth Chapter.

Q. What is the Christian sacrifice?

A. Prayer and Thanksgiving.

Q. In how many points doth the Israelites and the Christians sacrifice agree?

A. In six.

Q. What is the first?

A. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good Conscience.

Q. What is the second?

A. As theirs was brought to the Priest, so ours must be presented to God.

Q. What is the third?

A. As theirs was slain, so when we sacrifice, we must kill our lewd affections.

Q. What is the fourth?

A. As theirs was washed with water, so ours must be washed with the tears of repentance.

Q. What is the fifth?

A. As theirs was without blemish, so ours must be without hypocrisy.

Q. What is the sixth?

A. As theirs was kindled with fire, so ours must be with zeal.

Q. Whence had they all these instructions?

A. From the mouth of God.

Q. What was God's meaning therein?

A. To shew that he will be served as he himself appointed, and not after the inventions of men.

Q. Did none break that Ordinance?

A. Yes.

Q. Who were they?

A. Nadab and Abihu, Chap. x. i.

Q. How did they break it?

A. By offering with strange fire.

Q. How were they punished?

A. Fire from Heaven consumed them.

Q. Of how many sorts were the Laws which God prescribed to the house of Israel?

A. Of two sorts.

Q. What

Q. What were they? A. Ceremonial and Moral.

Q. What call you the Ceremonial Law?

A. Such as were observed in offering sacrifice, and discerning things clean from unclean, and the causes thereof, set down from Chap. ii. to ix.

Q. What call you Moral?

A. Such as concern integrity of manners.

Q. How many are they that are set down in the Nineteenth Chapter?

A. Seventeen.

Q. What be they?

A. To honour our Parents, vers. 3. To serve God freely, and not by compulsion, vers. 5. In time of plenty to remember the poor, as in harvest not to reap every corner of the field, nor gather the gleanings, nor all the grapes of the Vineyard, but to leave some for the poor, vers. 9, 10. Not to detain the workman's hire till morning, vers. 13. To eschew all theft, falshood and lying, vers. 11. All swearing and blaspheming, vers. 12. All mischievous practices, which we presume we may do undiscovered, as to curse the deaf, or lay a stumbling-block before the blind, vers. 14. Not to favour the poor, nor to honour the person of the mighty, vers. 15. All carrying of tales, and conspiracy against our neighbours, vers. 16. All hypocrisy, as we must not hate our brother in heart, and sooth him to his face, vers. 17. All revenge, vers. 18. All seeking after Witches and Conjurors. All observation of days and times, vers. 30, 31. All false weights, and measures, vers. 35. All incest, vers. 36. Not to offer their children to Molech, Chap. xx. 2.

Q. What was Molech?

A. An Idol of the Ammonites.

Q. Describe him?

A. He was a great statue, and hollow within, having seven places of receipt: the first was for meal that was offered; the second for Doves; the third for sheep; the fourth for a Ram; the fifth for a Calf; the sixth for an Ox; the seventh for a Child.

Q. What

**Q.** What may we understand by these seven bellies of the Idol?

**A.** The seven deadly sins; and as the Israelites were forbidden to suffer their Children to be devoured of this monster, so all parents must beware, lest thro' their negligence, their children be made a sacrifice for the seven deadly sins.

**Q.** How must Parents do that?

**A.** They must not wink at their follies, but give them correction for their faults.

**Q.** How did Moses conclude this Book of Leviticus?

**A.** With a blessing, and a curse; with a blessing, if they kept these Commandments; with a curse, if they broke them? **Q.** What is the fruit of the blessing?

**A.** Peace, plenty, and victory, Chap. xxvi. 4, 5, 6, 7.

**Q.** What is the fruit of the curse?

**A.** Scarcity, famine, sickness, war, and servitude, Chap. xxvi. 16. to the 26th verse.

**Q.** How many Feasts did the Israelites observe?

**A.** Seven.

**Q.** What were they?

**A.** First, the Sabbath; secondly, the Passover; thirdly, the Feast of Unleavened-Bread; fourthly, of the First-Fruits; fifthly, of Whitsontide; sixthly, of Trumpets; seventhly, of Tabernacles.

**Q.** Why were these Feasts ordained?

**A.** Not to gluttony, to cherish sloth, or immodest mirth, but to glorify God for his several blessings.

### The End of LEVITICUS.



## N U M B E R S.

**Quest.** WHAT is done in this Book?

**A.** The Children of Israel are numbered.

**Q.** To what end?

**A.** For three causes.

**Q.** What be they?

**A.** First, for a collection towards the building of the Temple. Secondly, for appoint-

appointing Captains and Leaders over every family, chap. ii. Thirdly, for a division of the Land of Canaan amongst the Tribes.

Q. Is there any thing to be learned hereby?

A. Yes; Order and Government, that ought to be in every common-wealth.

Q. Whom did they appoint their chief Guide?

A. G.O.D.

Q. Where doth that appear?

A. In this Chapter?

Q. How?

A. In that they never journeyed, but when they saw the Cloud rise from the Tabernacle, nor never pitch their Tents but when it layed, Chap. ix. 17, 19.

Q. And wherefore was this?

A. For two causes.

Q. Which be they?

A. First, that they might (as all God's people ought to do) continually wait upon the Lord, and have their eyes lifted up towards Heaven. Secondly, to be always in readiness, because they knew not at what hour the Lord would rise.

Q. What doth that teach us?

A. At every minute to be in readiness for death, because the hour thereof is uncertain.

Q. Always when they did set forward in their journey, what was Moses's custom?

A. To Pray, Chap. x. 35.

Q. How?

A. 'Lord, rise up, and let thine enemies be scattered.'

Q. And when they rested, what did he?

A. Prayed likewise.

Q. In what manner?

A. "O Lord, return to the many thousands of Israel," Chap. x. 36.

Q. What learn we by that?

A. Always when we set forward on any journey, or begin any work, to pray; and when we rest or make an end; to do the like, that we may prosper the better in our business.

Q. How many ways did God shew himself gracious to the Israelites in this Book?

A. Four manner of ways.

Q. What be they?

A. First,



A. First, in being still their guide: Secondly, in feeding them with Manna, as he had begun: Thirdly, in being merciful towards them when they repented: Fourthly, in giving them victory over nine several Princes.

Q. What were they?

A. Aram, king of the South Canaanites; Og, king of Bashan; Sihon, king of the Amorites; Balack, king of Moab; Evi, Rekim, Zur, Hur, and Riba, kings of Midian.

Q. What was the spoil they took in the overthrow of the kings of Midian?

A. Six hundred, seventy and five thousand Sheep, seventy-two thousand Beeves, sixty one thousand Asses, thirty-two thousand Virgins, prisoners; besides gold, silver, tin, brass, and lead, Chap. xxxi.

Q. What was the slaughter there made?

A. They put both man and woman, and child to the sword, except those Virgins above named.

Q. What was the cause they did so?

A. The commandment of God.

Q. Why was God so severe against them?

A. By reason King Balack, when he saw his own force too weak to disgorge his malice upon the Israelites, and that the Prophet Balaam (contrary to his expectation) instead of cursing, did bless them, he fell to another practice.

Q. What was that?

A. By the counsel of Balaam, he sought to bring them in displeasure with their God, and so to have them cut off.

Q. How did he accomplish that?

A. By flattery.

Q. In what manner?

A. He sent Midianitish women unto them, who by their allurements, inticed them to fornication and idolatry.

Q. What do we learn by that?

A. That the wicked will leave no means unpractised for the destruction of the godly.

Q. Was God wroth with the Israelites then for these sins?

A. So grievously, that God commanded the offend-

ers to be hanged; and smote with the plague twenty four thousand, Chap. xxv. 4, 5.

Q. Who redeemed this plague?

A. The zeal of Phineas, that slew Zimri and Cozbi in the act of fornication, Chap. xxv. 8.

Q. What do we learn by the whole circumstances?

A. That God, though he plague his people when they sin, yet he will ten times more plague them that were the cause of their sins, as may appear by his wrath extended upon the Midianites.

Q. Were the Israelites thankful for the gracious care which God had over them?

A. No, they were rebellious and unthankful.

Q. How many sins (by their example) do we learn to beware of in this Book, beside those two sins before spoken of, Fornication and Idolatry?

A. Four other.

Q. What be they?

A. Murmuring against God, distrust in his promises, breach of his Sabbath, and rebellion against his Magistrates.

Q. How many times did they murmur?

A. Four times.

Q. When first?

A. Three days after they departed from Sinai.

Q. How were they punished?

A. The Lord consumed with fire the uttermost part of the host, Chap. xi. 1.

Q. How the second time?

A. They were weary of manna, and lusted after flesh.

Q. How were they punished?

A. They got flesh till they surfeited, and their surfeit brought a grievous plague upon them, insomuch that they died with the meat in their mouth, Chap. xi. 20, 33.

Q. How the third time?

A. For Water.

Q. Where?

A. At Kadesh, in the Desert of Zin, Chap. xx. 5.

Q. How the fourth time?

A. For Bread and Water.

Q. How were they punished?

A. God

A. God sent fiery Serpents, that stung them to death, Chap. xxi. 6.

Q. What caused the mercy of God at all times to put an end to their punishments?

A. Two things. Q. What were they?

A. Their own Repentance first, and the prayer of Moses.

Q. How was the plague of the fiery Serpents remedied?

A. God commanded Moses to make a Brazen Serpent, and hang it upon a Cross; and whosoever (being stung) looked up to it, was cured.

Q. What was this a figure of?

A. The virtue of Christ, who hung upon the Cross, which is a sovereign medicine for the sickness of our Souls, if we look up to him with the eye of faith.

Q. How did they distrust God's promise?

A. In being come to the Land of Canaan, and desiring to go back to Egypt, or to be buried in the wilderness. Q. What was the ground of that desire?

A. Their faintness of heart. Q. Wherein?

A. In that though God had divers times before sworn to give them the Land of Canaan for an everlasting inheritance, yet they feared to go forward, when they heard the land was inhabited with Giants.

Q. Of whom did they hear that news?

A. Of the Spies that were sent to search the Land, and bring of the fruits, Chap. xiii. 28.

Q. Who encouraged the People against this fear?

A. Caleb and Joshua.

Q. What would the People have done to them for crossing their humour?

A. Have stoned them to death.

Q. How did God punish their distrust?

A. He would have quite destroyed them, but for the prayer of Moses.

Q. How did he then pacify his wrath?

A. Even with the judgment of their own mouths.

Q. How was that?

A. As

A. As they desired rather to be buried in the Wilderness, than to enter into the Land of Promise, even so it came to pass; for that all that then lived, from twenty years old, and upward, died, and were buried in the Wilderness, excepting Caleb & Joshua.

Q. What was the reason that the like punishment fell upon Moses?

A. For his distrust too, as appeareth, Chap. xi. 13. and Chap. xx. 10, 11. Q. What do we learn by that?

A. That no man is so righteous but he may fall.

Q. By whom was the Sabbath broken?

A. By an old man.

Q. Wherein?

A. In gathering sticks to make him a fire, Ch. xv. 32.

Q. How was he punished?

A. He was stoned to death, Chap. xv. 35.

Q. What may be learned from that?

A. If God was so severe for gathering a few sticks on the Sabbath, he will be far more severe to such as profane his Sabbath by swearing, drinking, gaming, whoring, and other lewd exercises.

Q. How many times did Israel murmur and rebel against God's Magistrates? A. Twice.

Q. Who were the first that rebelled?

A. Aaron and Miriam. Q. Against whom?

A. Against Moses.

Q. What was their punishment?

A. Miriam was stricken with leprosy.

Q. How was she cured?

A. By the prayer of Moses.

Q. What learn we from that?

A. The virtue of meekness, to pray for our enemies, as Moses did, Chap. xii. 13.

Q. Who rebelled the second time?

A. Corah, Dathan, Abiram, and their accomplices.

Q. What was their rebellion?

A. They usurped upon the Priests office, and compared for worthiness with Moses and Aaron.

Q. What



Q. What became of them?

A. The earth opened and swallowed them up alive, Chap. xvi. 31, 32. Q. How did God punish the people that took their parts after their death?

A. Fourteen thousand, and seven hundred, died of the pestilence.

Q. How did he further convince their rebellion?

A. By proving the House of Levi only chosen for the Priest-hood. Q. How did he that?

A. By a Miracle.

Q. In what manner

A. Aaron's Rod, among the twelve that were put into the Tabernacle for the twelve Tribes of Israel, did blossom and bear ripe Almonds.

Q. What is the inference of this example?

A. How odious a thing it is in the sight of God to grudge against Magistrates and Rulers.

Q. How many ways is a man subject to sin?

A. Two manner of ways.

Q. Which be they?

A. By Ignorance and Presumption.

Q. What deserveth the first?

A. Favour, Chap. xv. 27.

Q. What the second?

A. Death, Chap. xv. 30.

Q. By how many witnesses ought a man (by the Law of God) to be convicted in a cause touching a Man's life?

A. By two, and not under, Chap. xxxv. 30.

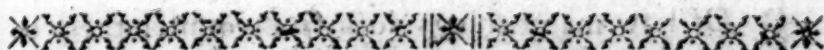
Q. How long did God lead the Israelites to and fro in the Wilderness?

A. Forty years.

Q. Why did he detain them so long from their promised happiness?

A. To try their faith, and by continual exercising of them, sometimes with crosses, and sometimes with blessings, to make them learn only to trust in him, and join the end to appear worthy heirs of so blessed an inheritance.

The End of NUMBERS.



# DEUTERONOMY.

## QUESTION.

**WHAT** is contained in this Book of Deuteronomy?

A. Another repetition of the Law. **Q** Why?

A. Because they were dead to whom the Law was given?

**Q** How many things were they to observe in reading the Law? A. Two things.

**Q** What were they? A. First, neither to add to it, nor take from it, chap. iv. 2. Secondly, not only to learn it themselves, but to teach it also to their posterity, Chap. iv. 9.

**Q** In what manner did God admonish this new generation to be careful of his Law?

A. By the remembrance of two things.

**Q** What were they? A. The ingratitude of their Fathers, who had provoked his wrath, and were dead; and the wonderful miracles and victories which he had brought to pass amongst them, to assure them of his love and protection.

**Q** Amongst the rest, which is one of the special favours of God bestowed upon them, mentioned in this Book?

A. That in forty years space the garments of their forefathers never waxed old, Chap. viii. 4.

**Q** How doth he encourage them not to be afraid to enter into the Land of Canaan? A. Three manner of ways.

**Q** Which be they? A. First, in that he was God, and would be true to his promise; for he had sworn they should possess it. Secondly, by telling them, it was a most pleasant, rich, and fruitful country, Chap. viii. 7, 8, 9. Thirdly, by assuring them of all assistance; yea, the very Hornets and Flies of the air should fight for them, Chap. vii. 20.

**Q** Of

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Q. Of how many things doth God counsel them to beware, when they are once settled in Canaan?

A. Of three things. Q. Which be they?

A. Unthankfulness, presumption, and lack of charity.

Q. How did he shew they might be unthankful?

A. By enjoying the fruits of the Land, and not praising his Name for them, Chap. viii. 10, 11.

Q. How presumptuous? A. By attributing the glory thereof to their own strength, and not to the free mercy of God, Chap. viii. 17.

Q. How uncharitable? A. In having abundance, and shutting up their hands against the poverty of their brethren, Chap. xv. 7. a sin too common in these days. Q. What other vices did he forbid?

A. Forsaking of God's service for the love of any friend, be he never so dear, chap. xiii. 6. The impoverishing of God's Ministers, chap. xxii. 19. Confusion of sex, as a man to wear women's apparel, or a woman mens, chap. xxii. 5. Detaining any thing of anothers which we find, chap. xxii. 1, 2. All manner of cruelty, even towards brute beasts, chap. xxii. 6. All doubtfulness of heart, hanging between two religions, figured unto us by the garment of Linsy-woolsey, chap. xxii. 11, 12. All violating of Virginity, chap. xxii. 25. All bearing of false witness, chap. xix. 16. All employing of evil-gotten goods in the service of God, as such as think they may be charitable with money gotten by theft, usury, or whoredom, chap. xxiii. 18. The taking of any thing to gage whereby our neighbour gets his living, chap. xxiv. 6. All partiality, as to punish one for the sin of another, chap. xxiv. 16. All security and flattering of a man's self in his own sin, chap. xix. 20, 21.

Q. If they did, or if we offend in any of these sins, how will God execute his judgments upon us?

A. Without respect of persons, Chap. x. 17.

Q. What may we pretend for an excuse, if we be found guilty in any of these sins? A. Nothing.

Q. Not

Q. Not Ignorance? A. No. Q. Why?

A. Because we are (as the Israelites were) daily admonished of them by the Ministers of God's word.

Q. Did Moses never enter into the Land of Canaan?

A. No, only he had a sight of it, and then died?

Q. What was the reason? A. His sin of distrust in God's power, committed at the waters of Meribah.

Q. What may we learn generally by his whole life?

A. Six virtues for that one vice before remembered.

Q. Which be they. A. First, Boldness in his calling, that feared not to speak to Pharaoh: Secondly, Meekness against wrong, that was not moved at any despiteful words given by the Israelites: Thirdly, Patience against travail, that did not only guide the Israelites in their journeys, but at all times decided their causes: Fourthly, Zeal in God's glory, for the advancement of virtue, and repressing of vice: Fifthly, Love to his brethren, to spend his life for them, rather than they should miscarry: Sixthly, Faith in his end, not envying that he might not enter into the Land of Promise; considering by death he was invested with a greater inheritance, the Kingdom of Heaven.

The End of DEUTERONOMY.

J O S H U A

Q U E S T I O N.

W H O succeeded Moses? A. Joshua.

Q. By whose appointment? A. By God's.

Q. What was his charge?

A. Two-fold; to keep the Law of God, and to bring Israel out of the Wilderness into Canaan.

Q. What special virtues had he? A. Three.

Q. Which be they? A. Faith, wisdom, courage, such as all good Governors ought to have.

D

Q. How



Q. How did he shew his Faith?

A. By believing God's promises.

Q. How his Wisdom? A. In governing discreetly.

Q. How his Courage? A. In leading on the People without dread of their enemies.

Q. How doth God here encourage the People?

A. Three manner of ways. Q. Which be they?

A. First, in renewing his former promise, and telling them, they should divide the land for inheritance, Chap. i. 6. Secondly, in giving them a Captain, endued with the spirit of Moses, and able to be their conductor, Chap. i. 2. And thirdly, by assuring them, he would cast a faintness of heart upon their enemies.

Chap. ii. 11. Q. How were the People confirmed that Joshua had the Spirit of Moses?

A. By two miracles that he did?

Q. What is the first? A. His dividing the waters of Jordan, and the whole host passing over dry shod, Chap. iii. 13, 17. Q. What is the second?

A. He caused the Sun and Moon to stand still in the firmament, Chap. x. 13. Q. How? A. By Prayer.

Q. What learn we by that? A. Two things.

Q. Which be they? A. The effect of Prayer, and the obedience of all Creatures, for the glorifying of God. Q. How was God glorified by that miracle?

A. Joshua by that means had a longer time of day-light for the vanquishing of God's enemies.

Q. Were none of the Tribes placed on this side of Jordan? A. Yes. Q. How many?

A. Two and a half? Q. Which be they?

A. Reuben, Gad, and the half tribe of Manasseh.

Q. Did they sit down in peace, and suffer their brethren to go to War?

A. No, they shewed more brotherly love.

Q. What was that. A. They left their Wives, Children, and Cattle in the possessions which were allotted them, and themselves armed went foremost, and would take no rest till their brethren, the other tribes, were likewise planted as well as they, Chap. i. 14, 15, 16.

well Q

Q

Q. When

Q. When they had passed through Jordan, how did Joshua shew himself thankful to God for so great a miracle? A. By setting up a memorial of his power.

Q. What was that? A. Twelve Stones, for the twelve Tribes of Israel.

Q. For what purpose did he so? A. For two causes.

Q. What be they? A. First, that such a remembrance of God's mighty power might serve for a farther condemnation to his enemies; and secondly, that his servants might the more reverence him.

Q. Which was the first City they went to conquer?

A. Jericho. Q. Did they rashly go and besiege it, as proudly presuming that howsoever, or whatsoever they did, God would be with them?

A. No, like discreet Soldiers, they used three things.

Q. Which be they? A. Deliberation, consultation, and sanctification. Q. How Deliberation?

A. They took time. Q. How Consultation?

A. Two manner of ways; they sat in Council amongst themselves, and submitted their Counsel to the direction of God. Q. How Sanctification?

A. Two manner of ways; by Prayer and Fasting.

Q. When they had taken Counsel, what did they?

A. Sent Spies to know the state of their enemies.

Q. What danger were they in? A. Of death.

Q. By whom? A. By the King.

Q. Who saved their lives? A. A woman Harlot.

Q. How? A. By hiding them in the top of her house, when the King made search for them.

Q. What moved her to do so?

A. The fame which she heard of the works of God.

Q. How did the Israelites requite this kindness?

A. They saved her, her Father, Mother, Children, and all they had. Q. Did they shew this mercy of their own accord? A. No, but by the instinct of God's Spirit.

Q. What do we learn thereby?

A. That God wills not the death of sinners, if they repent. Q. How was the City won?

A. The

A. The walls fell down by the power of God, and then Joshua entered, Chap. vi. 20.

Q. How were the Israelites commanded to esteem of the City, and all that was in it?

A. As a thing execrated and accursed, Chap. vi. 17.

Q. Was nothing reserved?

A. Yes; Silver, Gold, and the Vessels of Brass, and Iron.

Q. What was to be done with them?

A. They were to be consecrated to the Lord's use, Chap. vi. 20.

Q. How were they to be consecrated?

A. By being molten, and their property altered.

Q. What sin was here committed? A. Theft.

Q. Who committed it? A. Achan.

Q. How? A. He kept a Babylonish Garment, two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels weight, which he hid in his Tent, to serve for his own private use, Chap. vii. 21.

Q. What was their success after the committing of this sin? A. Their good success was turned into bad; such is always the fruit of wickedness.

Q. How did that appear?

A. When three thousand Israelites were sent against Ai, the inhabitants thereof put them to flight, and slew sixty and three of them, Chap. vii. 5.

Q. How were they cleared of this sin?

A. By destroying Achan, his family, and all he had, Chap. vii. 24.

Q. How did the Gibeonites purchase a league of friendship with Joshua?

A. By dissimulation.

Q. In what manner?

A. Coming unto him in ragged cloaths, and old shoes, as though they had worn out their apparel by journeying from some far country.

Q. How did Joshua reward their dissimulation?

A. He suffered them to live, because of his promise: but he condemned them for ever to be drudges to the Congregation, to hew wood, and draw water, ch. ix. 27.

Q. How many Kingdoms did Joshua subdue?

A. Thirty and one.

Q. What mercies did he shew in all his Victories.

A. None

A. None at all; he destroyed every one, ch. x. 24.

Q. What moved him thereunto?

A. The commandment of God.

Q. What is signified thereby?

A. That wickedness must be quite rooted out, where God means to be served.

Q. Were the Israelites now in quiet possession of Canaan? A. They were, Chap. xxi. 44.

Q. What did that shew?

A. The full performance of God's promise.

Q. What Virtues do we learn from the Israelites after their Victories? A. Two. Q. What be they?

A. Thanksgiving, and brotherly unity.

Q. How were they thankful?

A. In protesting to serve and obey God for his benefits bestowed upon them, Chap. xxiv. 21, 24.

Q. How did they shew brotherly unity?

A. In equal divisions of their portions, without strife or contention. Q. How did Joshua die?

A. Like a virtuous man. Q. How was that?

A. Rehearsing the mercies of God, and exhorting the People to fear him, Chap. xxiv.

The End of JOSHUA.

## J U D G E S.

### QUESTION

WHAT Governors had the People after Joshua?

A. Judges. Q. Why were they called Judges?

A. Because they did execute God's Judgments upon their enemies. Q. Had they many enemies after

the death of Joshua? A. Yes.

Q. What was the cause? A. Their sins.

Q. What was their general sin? A. Disobedience.

Q. How did that spread? A. Into three branches.



Q. What were they? A. Vain pity, Idolatry, and Ingratitude. Q. How were they vainly pitiful?

A. In making a league with the Canaanites, whom they ought to have cast out, Chap. i.

Q. How were they Idolaters?

A. In worshipping Idols, Chap. ii. 12.

Q. How were they ingrateful. A. In being made owners of Cities which they built not, and Vineyards which they planted not, they forgot to glorify God.

Q. What were the general punishments of their sins?

A. As the Lord had said before, those People whom they saved, became goads to their sides, and thorns in their eyes. Q. What is the meaning of that?

A. They continually vexed them with War.

Q. Wherefore did God suffer that? A. To sift and prove them, as he always will do such as he loveth.

Q. Did the Lord then still love them, considering how they had provoked him by their Wickedness.

A. He did. Q. What doth that shew?

A. The unspeakable mercy of God to his Church.

Q. What was the general Virtue that purchased his mercy towards them? A. Repentance; they cried, and he heard their groaning, Chap. ii. 18.

Q. Wherein was his mercy express?

A. In sending them Deliverers.

Q. How many were they? A. Sixteen.

Q. Rehearse them? A. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephtha, Ibzan, Elon, Abdon, Sampson, Eli, & Samuel.

Q. What were the particular sins of the Israelites?

A. In Abimelech three. Q. What be they?

A. Ambition, Tyranny, and Despair.

Q. How was he ambitious?

A. He usurped the kingdom after his father Gideon's death, Chap. ix. 3.

Q. How did Jotham, his youngest Brother, reprove him for his ambition?

A. By the example of Trees, wherein he shews, that those of least desert are always most aspiring, Chap. ix. 8. Q. How was Abimelech tyrannous?

A. In

A. In murdering seventy of his own Brothers for the securing of his own estate, Chap. ix. 5.

Q. Wherein was he desperate? A. In causing his Page to kill him in his extremity, Chap. ix. 54.

Q. What was the punishment God first laid upon him before this happened?

A. That as he had lived a strange life, so God gave him his death's wound as strangely. Q. How?

A. A Woman, with a piece of a mill-stone, almost knockt out his brains. Q. Where?

A. At the Tower in Tebez, Chap. ix. 53.

Q. What sin else reigned particularly in the people?

A. In Sampson, lust; in Jephtha, temerity, or rashness; in a Levite, love of vanity; in the men of Benjamin, the rape of a Woman; in the Ephramites, envy.

Q. Towards whom was Sampson lustful?

A. Towards Dalilah, a wicked Woman, Ch. xvi. 4.

Q. How was he punished? A. He lost God's excellent gifts, and became a slave to his enemies, Chap. xvi. 19, 21. Q. How was Jephtha guilty?

A. In making a rash Vow, and performing it.

Q. How was he punished?

A. Through his own folly he became childless.

Q. How was the Levite guilty? A. In forsaking the service of God, to supply his bodily wants.

Q. How was that? A. He was content to serve in the Temple of Idols for meat, drink, and apparel, Chap. xvii. 10, 11. Q. What was his punishment?

A. He was taken prisoner by the men of Dan, Chap. xviii. 19. Q. How was the Tribe of Benjamin guilty?

A. For ravishing of a Levite's Wife?

Q. What was their punishment?

A. All the other Tribes rose up against them, razed their City, and slew all their men, but six hundred that fled into the Wilderness, Chap. xx. 46, 47.

Q. How were the Ephramites envious?

A. They repined at the great Victory, which Jephtha had obtained against the Ammonites.

Q. How

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Q. How were they punished? A. Jephtha slew of them forty and two thousand, Chap. xii. 6.

Q. What particular vices were there in the people of other Nations? A. In Adoni-bezek, a Canaanite, inhuman cruelty, Chap. i. 7. In the Men of Succoth and Penuel, churlish behaviour towards Soldiers, Chap. viii. 6, 8. Derision in the Philistines against Sampson, Chap. xvi. 25.

Q. How was Adoni-bezek cruel?

A. He did cut off the thumbs of the hands and feet of seventy Kings, and made them gather crumbs underneath his table. Q. What was his punishment?

A. The measure which he had offered to others, was laid upon himself; the Israelites, when they took him, used him in the same manner, Chap. i. 7.

Q. How were the men of Succoth and Penuel churlish to Soldiers?

A. In denying them victuals in their extremity.

Q. What Soldiers were they thus unfriendly to?

A. To Gideon, and his Soldiers.

Q. How did Gideon revenge himself upon them?

A. He tore their Elders in pieces with thorns, overthrew the Tower of Penuel, and slew the men of the City, Chap. viii. 16, 17.

Q. How did the Philistines deride Sampson?

A. They used him as a Fool at their Feast, to make them laugh.

Q. What did this their derision moreover include?

A. Blasphemy against God.

Q. How was Sampson revenged upon them?

A. He pulled the Banqueting-House upon their heads, Chap. xvi. 30.

Q. What do we learn in this Book as touching the person of God? A. Two things.

Q. What be they? A. Mercy and Omnipotency.

Q. Wherein shewed he his Mercy?

A. In pardoning their Offences, though they did daily offend him. Q. Wherein his Omnipotency?

A. In bringing great matters to pass by weak means.

Q. Which

**Q.** Which be they? **A.** Ehud being lame of his right hand, slew King Eglon with a Dagger of a Cubit long; Shamgar slew six hundred Philistines with an Ox goad; Jael, a woman, killed Sisera, the chief Captain of King Jabin's host, with a hammer and a nail; Gideon, a poor thrasher, overcame an Host of Men with broken potshards and Rams horns; Sampson slew four thousand Men with the Jaw-bone of an Ass. **Q.** What were the Acts of Eli and Samuel?

**A.** They are set down in the Books of Samuel?

The End of J U D G E S.



## R U T H.

### Q U E S T I O N.

**W**HAT Country was Ruth of? **A.** Of the Land of Moab. **Q.** Of what birth was she?

**A.** She was but of mean pedigree?

**Q.** What Virtues do we learn by her example?

**A.** A constant love of a Daughter-in-law to her Husband's Mother. **Q.** Who was her husband?

**A.** Chilion the son of Elemelech, a man of Judah.

**Q.** Wherein consisteth the love of Ruth to her Mother-in-law? **A.** In two things.

**Q.** Which be they? **A.** In not forsaking her company; and in relieving her with most painful labour, Chap. ii. 18. and iii. 17.

**Q.** What was her Mother-in-law called?

**A.** Naomi, the wife of Elemelech.

**Q.** How came it to pass that Chilion, the Son of Elemelech, being an Hebrew, married with Ruth a Moabite? **A.** Elemelech his wife and Sons, by

reason of a famine that was in Judah, went to dwell among the Moabites, and so grew their acquaintance, Chap. i. 1. **Q.** How many Husbands had Ruth?

**A.** Two. **Q.** Which was the last?

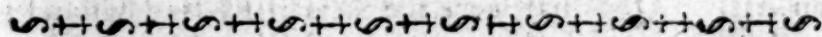
**A.** Boaz an Israelite. **Q.** What learn we by the



the marriage of these two, considering the one was an Israelite, the other a stranger to the children of God?

A. That by the coming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should be likewise called to this salvation, as well as the Jews.

The End of RUTH.



# I. S A M U E L

## Q U E S T I O N.

**H**OW many of the Judges remain unspoken of?

A. Two. Q. Which be they?

A. Eli, and Samuel. Q. How many Sons had Eli?

A. Two. Q. Which be they?

A. Hophni and Phineas. Q. What sin do we learn to beware of by the example of Eli?

A. Too much lenity towards our children.

Q. Wherein did Eli shew too much lenity towards his Sons?

A. In not giving them correction for their faults. Q. What were his Sons faults?

A. Prophanation and Adultery.

Q. How did they Prophane?

A. In serving their own appetites of the Sacrifices, before God was served, Chap. ii. 15.

Q. How were they Adulterous?

A. In using the company of such Women as after their travel came to the Temple to be purified, ii. 22.

Q. Did not their father Eli rebuke them for their faults?

A. Yes, as many negligent Parents do now a days, told them it was not well done, and bad them do no more so, and so let them pass.

Q. How did God punish the Father?

A. Two manner of ways. Q. Which be they?

A. First, he took his Office of Priesthood from him.

Q. How? A. By suffering the Ark to be taken away

away by the Philistines: And then, upon the news thereof, Eli broke his neck, Chap. iv. 18.

Q. How were his Sons punished?

A. With sudden death, both in one day, ch. iv. 17.

Q. What did the Philistines with the Ark?

A. They brought it to Ashdod, a chief City of theirs, and placed it in their Temple, close by the Idol Dagon.

Q. What agreement was between the Idol and it?

A. As between God and the Devil, light and darkness, so that in the end the Idol fell down, and was broken in pieces, Chap. v. 4.

Q. What do we learn by that?

A. That when true holiness comes in place, superstition cannot stand.

Q. What sin was it in the Philistines to take away the Ark of God?

A. Sacrilege.

Q. How were they plagued for it?

A. With mortality and death of the people, and with a grievous sickness called the Emerods, ch. v. 12.

Q. What did they with it then?

A. They sent it back to Israel, with gifts of Gold and Silver.

Q. What were the gifts?

A. Five golden Mice, and five golden Emerods.

Q. Who received it?

A. The Men of Bethshemesh.

Q. What was their sin in the receipt thereof?

A. Curiosity?

Q. How?

A. They would needs open and look into the Ark (which was lawful for none to do but Aaron and his Sons) to see if the Philistines had stolen away any of the Reliques.

Q. How did God punish their presumption?

A. He smote of those Men fifty thousand, three-score and ten, Chap. vi. 19.

Q. What do we learn by this?

A. Not to pry into the secrets of God, farther than we have commission.

Q. How did Israel recover the favour of God again?

A. By Repentance.

Q. By

Q. By whose counsel? A. By Samuel's.

Q. Wherein did they shew Repentance?

A. In acknowledging their sin, in fasting and lamenting. Chap. vii. 6.

Q. What was their speed afterward?

A. Prosperous.

Q. How?

A. They slew the Philistines, recovered their lost Cities, and established peace, Chap. vii. 10, 14.

Q. What Virtues do we note in Samuel?

A. Diligence in his calling towards Men, and sincerity of Faith towards God.

Q. How did he shew his diligence towards Men?

A. In governing justly.

Q. How his sincerity of Faith towards God?

A. In truly performing the duty of a Priest and a Prophet.

Q. What reason then had the People to dislike the Government of Judges, and crave a King.

A. First, because when Samuel waxed old, he resigned his authority to his Sons, and they were extortioners, and took bribes: And secondly, by reason of the mutability of Man's nature, that for the most part affects alteration and change.

Q. Was God pleased with their desires? A. No.

Q. Why? A. Because they thirsted for another kind of Government than he had appointed them, and seemed to prefer their own opinion before his wisdom.

Q. How did Samuel shew they had offended?

A. By causing it to Thunder and Rain in Wheat Harvest.

Q. How?

A. By his Prayer and Invocation, Chap. xii. 17.

Q. What did the people then? A. Repented.

Q. Was God merciful?

A. Yea, and promised to be a gracious God both to them and their King, upon condition they would serve him; so ready is God always to pardon sinners, if they will turn unto him, Chap. xii. 19, 22.

Q. What is to be noted in the life of Saul?

A. Two things.

Q. What be they?

A. His Virtues, and his Vices.

Q. What

Q. What were his Virtues? A. He fought the Battles of the Lord, and overthrew his enemies.

Q. Why was the kingdom taken from him?

A. Because of his Vices.

Q. How many were his particular Vices?

A. Eleven?

Q. What was the first?

A. His usurping upon the Priests Office, ch. xiii. 9, 12.

Q. What was the second? A. He slew not Agag, the King of the Amalekites, as God had commanded him, Chap. xv. 3, 19, 20.

Q. When Samuel reprov'd him for this fault, what was his third sin he ran into? A. Obstinacy.

Q. How? A. He stood to it to the Prophet's face, that he had not offended, Chap. xv. 20.

Q. What was the fourth Offence? A. Envy.

Q. How? A. He grudged at the virtues and good successes of David, Chap. xviii. 9.

Q. What was his fifth Offence? A. Ingratitude.

Q. How? A. He would have slain David the very time that he delivered him (by his musick) from the torment of the wicked Spirit, Chap. xviii. 11.

Q. What was his sixth Offence?

A. Inconstancy in his word.

Q. How?

A. He promised David his daughter Merab in marriage, and after gave her away to another, Chap. xviii. 17.

Q. What was his seventh Offence?

A. Treachery of mind.

Q. How?

A. He would have betrayed David to the Philistines, Chap. xviii. 25, &c.

Q. What was the eighth Offence? A. Murther.

Q. How? A. He would have killed David in his bed, Chap. xix. 15.

Q. Who preserved him?

A. Michal, his wife, and the daughter of Saul, xix. 12.

Q. After what manner did she preserve him?

A. In letting him down thorow a window, when the house was searched.

Q. What do we learn by that?

A. The duty of a faithful Wife towards a virtuous Husband, rather than to a wicked Father.

Q. What was his ninth Offence?

A. He



A. He would have killed his own son Jonathan, for excusing David, chap. xx. 32.

Q. What was his tenth Offence?

A. He slew the Lord's Priests, chap. xxii. 18.

Q. What was his eleventh Offence?

A. He consulted with Witches, chap. xxviii. 8.

Q. How did God punish him for these Offences?

A. Five manner of ways. Q. Which be they?

A. First, he took his Kingdom from him, and gave it to David, chap. xv. 28. Secondly, he deprived him of his holy Spirit, and possessed him with a fiend, chap. xvi. 14. Thirdly, he gave his enemies victory over him, chap. xxxi. Fourthly, his own Sons were slain. Fifthly, he dispaired, and slew himself, xxxi. 4.

Q. What was the reason that he persecuted David as he did. A. His jealousy over him, for that he knew he should succeed him in his Kingdom.

Q. What did he shew in that?

A. Contempt against the Ordinance of God.

Q. Was David then chosen before the death of Saul?

A. Long before.

Q. In his Election what do you observe?

A. That God, in choosing his Ministers, hath not so much respect to the outward gifts of the body, as to the inward graces of the mind.

Q. How did that appear? A. In choosing David the youngest and weakest of his brothers, and refusing the rest of more likely aspect and countenance, i. 12.

Q. After David was chosen King, what were his acts?

A. He slew a Lion, a Bear, and vanquished great Goliath.

Q. What may we understand by his prospering in strength and power? A. That to a virtuous mind God will also give vigour of Body.

Q. What did he figure by his victory over Goliath?

A. The victory of Christ over the Devil.

Q. What virtues do we learn from David in the first Book of Samuel? A. Three.

Q. Which be they? A. Patience, Clemency, and Loyalty. Q. Wherein did he shew his patience?

A. In quiet bearing of Persecution.

Q. How

**Q.** How manifold was his Persecution?

**A.** Twofold, by Saul, and by the Amalekites.

**Q.** How many ways did Saul persecute him?

**A.** Three manner of ways. **Q.** What be they?

**A.** 1. By bringing him in danger of death: 2. Of famine: 3. By driving him into exile.

**Q.** How many times was he in danger of death?

**A.** Six times. **Q.** Which be they?

**A.** First, in the presence of Saul, when Saul threw his spear at him: Secondly, in being sent by Saul to fetch an hundred fore-skins of the Philistines: Thirdly, in his Chamber, when his wife Michal delivered him: Fourthly, in Gath, when he escaped from Achish, by counterfeiting madness: Fifthly, when he was in the same cave with Saul: Sixthly, when the men of Ziklag would have stoned him.

**Q.** How many times was he in danger of Famine?

**A.** Twice: First, when he did eat the Shew-bread, chap. xxi. 6. Secondly, when he sent to Nabal for provision, chap. xxv. 5. **Q.** Where lived he in exile?

**A.** First, in the Wilderness, and then among the Philistines. **Q.** Wherein did he shew his Clemency?

**A.** In pardoning Nabal's churlish answer, when he had vowed his ruin, chap. xxv. 33.

**Q.** At whose entreaty did he pardon him?

**A.** At Abigail's, Nabal's wife.

**Q.** What do we learn by that?

**A.** That many times the follies of Men are excused by the wisdom of their Wives.

**Q.** How was he persecuted by the Amalekites?

**A.** They took his Wives, Ahinoam and Abigail, Prisoners. **Q.** Who rescued them? **A.** David.

**Q.** Where shewed he his loyalty?

**A.** Not only in refraining to lay violent hands upon Saul his anointed Sovereign, tho' twice he was in his power, and might have slain him, but also in praying for his welfare. **Q.** Where was Saul in his power?

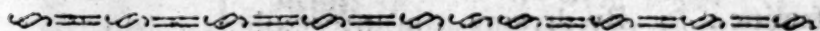
**A.** In the Cave of the Rock of Engedi; and in the Wilderness of Ziph, near the Mountain of Hachilah, chap. xxiv. 4. and xxvi. 8.

**Q.** What

Q. What do we learn by that?

A. That no subject ought to lay violent hands upon his Prince, be he never so wicked.

The End of I SAMUEL.



## II. S A M U E L.

### Q U E S T I O N.

WHO was the first Offender that David punished, after he came to the Crown?

A. A Pick-thank, and a Counterfeit.

Q. What was he? A. An Amatekite.

Q. How did he counterfeit?

A. He told David he had slain Saul, chap. i. 10.

Q. How did he insinuate as a pick-thank with David?

A. He brought him the Crown that Saul wore upon his head, and the Bracelet that he had upon his arm, chap. i. 10. Q. How did the King accept this news?

A. He rent his cloaths, wept, and fasted till night.

Q. What do we learn by that?

A. The tender compassion of David; and so consequently that ought to be in Christians for the hard misfortune even of our enemies, chap. i. 17.

Q. How did he reward the counterfeit?

A. As all counterfeit pick-thanks deserve; instead of a rich reward, which he hoped for, he frowned on him, asked him how he durst shed the blood of the Anointed, and commanded one of his followers to kill him, chap. i. 15.

Q. How was the state of the Kingdom when David entered upon it? A. Like a Tempestuous Sea.

Q. What was the reason? A. A civil dissension?

Q. Who raised it? A. Ishbosheth the son of Saul, whom Abner made King of Israel?

Q. Did they make War upon David?

A. They did. Q. How was that War ended?

A. God gave David the Victory.

Q. By

**Q.** By what means? **A.** First, by force of arms. chap. ii. 17. Secondly, by reason of a private quarrel between Ishbosheth and Abner, his chief Captain, chap. iii. 8. **Q.** Whither went Abner?

**A.** He fled to David.

**Q.** What was his welcome thither?

**A.** Joab, David's chief Captain, slew him treacherously, because Abner before had slain Asahel, Joab's brother, chap. iii. 27.

**Q.** Was David privy to that act?

**A.** No, but greatly lamented it; and prayed to God to reward Joab according to his desert, chap. iii. 28.

**Q.** What became of Ishbosheth?

**A.** After Abner left him, two of his own servants (Baamah and Rechab) treacherously slew him, and brought his head to David, chap. iv. 8.

**Q.** How did David reward them?

**A.** As Villains should be, caused them to be slain, had their hands and feet cut off, and after hanged up for an example, over the pool in Hebron, chap. iv. 12.

**Q.** What do we learn by these circumstances?

**A.** The good hope of David's virtuous Government.

**Q.** What was the next argument of his virtuous Government? **A.** He did that which every good Prince ought to do. **Q.** What was that?

**A.** Studied to advance Religion. **Q.** How?

**A.** In bringing the Ark of God into the City, dancing before it, to shew his zeal and gladness; and purposing to build a Temple to the Lord, where his Name might be called upon, chap. vi. 16.

**Q.** How did God accept of his zeal and good intent?

**A.** So well, that he gave him dominion over many Nations, and promised to establish the Kingdom to his posterity for ever, chap. vii. 12. and chap. viii.

**Q.** What did Michal when she saw David her husband dance before the Ark?

**A.** As the wicked of our time, laughed his godly zeal to scorn, chap. vi. 16. **Q.** After this, how many times did David fall from God? **A.** Thrice.



Q. In what manner? A. First, through lust; secondly, through murder; last of all through presumption? Q. How did he offend through lust?

A. He knew the Wife of Uriah, chap. xi. 4.

Q. How through murder?

A. He caused her Husband to be slain, chap. xi. 15.

Q. How through presumption?

A. He numbered his people, as depending upon victory by the multitude of Men, and not by the power of God, chap. xxiv. 1.

Q. How did God plague him for his first two sins?

A. He kindled dissention against him, both within his house, and without. Q. How within his house?

A. Two manner of ways. Q. Which be they?

A. First, by the means of a deadly hate that sprang up between his Sons. Q. Which Sons?

A. Absalom and Amnon. Q. How?

A. Amnon deflowered Tamar, Absalom's sister, for which Absalom slew Amnon, chap. xiii. 29.

Q. What was the second cause of dissention?

A. Absalom conspired against his Father's crown and dignity, chap. xv. 12.

Q. How did he practise to aspire?

A. By stealing the hearts of the People from his Father by courteous and flattering speeches.

Q. Who was his chief Counsellor?

A. Achitophel. Q. What became of Achitophel?

A. He hanged himself, chap. xvii. 23.

Q. What became of Absalom?

A. He likewise had an untimely death.

Q. In what manner? A. As he fled before his Father's army, riding under an Oak, he was hanged by the hair of the head, and afterwards thrust through the body with a dart by Joab, chap. xviii. 9, 14.

Q. What may we learn by these Men's overthrow?

A. That Treason will always have a shameful end.

Q. How was dissention stirred up against David without his own house? A. Two manner of ways.

Q. Which be they? A. First, by the reproach of a base subject of his, vomited out against him; and

then by the foreign malice of the Philistines, xxi. 15.

Q. What was the subject called that reviled him?

A. Shimei, of the house of Saul.

Q. How did he revile him?

A. He called him a Murderer, and cast stones and dirt in his face, chap. xvi. 7, 13.

Q. Did David endure it?

A. Yes, (as he did all his former troubles,) with patience; commanding his men of war not to touch Shimei; for, said he, my son, which came out of mine own bowels, sought my life; then how much more may this Benjamite do it? Suffer him to curse, for the Lord hath bidden him, chap. xvi. 11.

Q. What Virtue did shine in David besides his Patience? A. Gratitude and Continency.

Q. Wherein did he shew himself Grateful?

A. In giving all the lands of Saul to Mephibosheth, his friend Jonathan's son, chap. ix. 9.

Q. Wherein was he Content?

A. In refusing (being very faint through thirst) to drink of the Water which Men had hazarded their lives to fetch him, chap. xxiii. 17.

Q. How was David plagued for his presumption?

A. God offered him the choice of three Plagues.

Q. Which were they? A. Either to have seven years Famine, or to flee three Months before his Enemies, or to have Three Days Pestilence in the Land, chap. xxiv. 13.

Q. Which did David choose?

A. Three Days Pestilence.

Q. What was his reason?

A. Because he had rather fall into the hands of God than Man; for God will be merciful, when Men are pitiless.

A. How many of his People died of the Pestilence?

A. Threescore and ten thousand, Chap. xxiv. 15.

Q. In all the troubles of David, did God send no friend to comfort him?

A. Yes, God is a God of mercy; and as he doth promise, even so he will perform; at all times of his distress, he raised him some friends or other.

Q. What were they?

A. Before Saul died, Jonathan, Michal, Abimelech the priest, four hundred Men that came to his aid in

the Wilderness; Abigail, rich Nabal's Wife, that brought him provision; and Achish King of Gath, that gave him a City, called Ziklag to dwell in.

**Q.** After Saul's death, in the time of his persecution, who were his friends?

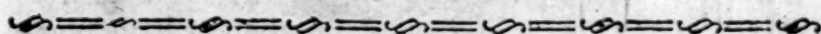
**A.** Besides many other of his subjects that stuck unto him, Hushai, shewed himself a special friend in overthrowing the council of Achitophel, whereby the rebellion of his son Absalom was cut off, Chap. xvii. 6. and old Barzillai, that succoured him when he fled from his son, Chap. xix. 32.

**Q.** Notwithstanding the manifold troubles David had, did he at last find rest?

**A.** Yes, and died in peace.

**Q.** What doth his troublesome life, and quiet death figure unto us? **A.** The race of the chief King of Heaven and Earth, Christ Jesus, who according to the flesh, was persecuted on every side (as David was) with outward and inward enemies, as well in his own person as in his members, but at last overcame all, and gave his Church perpetual victory, his name be praised.

The End of SAMUEL.



## Kings and Chronicles.

### QUESTION.

**WHO** succeeded David? **A.** His son Solomon.

**Q.** What was the first thing he asked of God?

**A.** Wisdom; and God gave it him, chap. iii. 11.

**Q.** What did he shew therein?

**A.** That Wisdom beautifieth a Prince or a Ruler, more than either wealth or honour.

**Q.** What was the first sin he punished?

**A.** Rebellion in Adonijah, chap. ii. 25.

**Q.** What was the second? **A.** Murther.

**Q.** In whom? **A.** In Joab, for the death of Abner and Amasa, although he fled to the Altar for refuge, chap. iii. 34.

**Q.** What doth that signify?

A. That no man ought to shelter an homicide.

Q. What was Solomon's estate?

A. Peaceful, and full of pomp.

Q. How came it to pass? A. By the gift of God.

Q. Wherefore? A. Because he asked Wisdom first, and above all things (when God put him to his choice), therefore he had not only wisdom given him, but all things else.

Q. How did he shew himself thankful?

A. In imploying his wealth and wisdom to the glory of God.

Q. How was that?

A. He judged justly, and builded a most sumptuous Temple to the Name of the Lord.

Q. Wherein consisted Solomon's magnificence?

A. In these things: He ruled all the Kingdoms, from the River of Euphrates, unto the land of the Philistines, and the borders of Egypt, chap. iv. 21. His victuals for one day, were thirty measures of fine Flower, and threescore measures of Meal, chap. iv. 22. Ten fat Oxen, and twenty Oxen of the Pasture: An hundred Sheep, besides Harts, Bucks, Bugles, and fat Fowl, chap. iv. 23. He had forty thousand stalls of Horses for his Chariots, and twelve thousand Horsemen, chap. iv. 26. Gold and Silver was as plentiful as stones, chap. x. 27. He had seven hundred Wives, and three hundred Concubines, chap. xi. 3. Besides all this, he had more Wisdom than any Man.

Q. Yet in the end, notwithstanding he had his heart's desire in these and all things else, what was his opinion of this World's felicity?

A. That all is Vanity, and Vexation of Spirit.

Q. Did this Prince (thus blessed of God both outwardly and inwardly) fall afterward from God?

A. He did.

Q. In what manner?

A. By Adultery, and Idolatry, chap. xi. 5.

Q. What do we learn by that?

A. That however absolute we are for honour, wisdom, or riches, yet we may fall, at Solomon did.

Q. How was Solomon punished for his sin?

A. God raised up Enemies against him, and after



his death divided his Kingdom, leaving the least part to his Son. Q. Why did not God quite extinguish his race, considering his sin?

A. Because of the Promise which he made to his servant David, 1 Kings xi. 34.

Q. Who succeeded Solomon?

A. His Son Rehoboam.

Q. How many Tribes had he under his dominion?

A. Two, Judah and Benjamin.

Q. Who ruled over Israel?

A. Jeroboam, a servant to King Solomon.

Q. How many Tribes were under him?

A. Ten, chap. xi. 31.

Q. What Vices do we learn to shun by the lives of the Kings of Israel and Judah?

A. Not to corrupt Religion to serve our own turns.

Q. By whose example? A. By the example of Jeroboam, King of Israel; who made two Calves of Gold, and set up the one at Bethel, and the other at Dan, and caused the People to worship them, also he made a House of High-Places, and made Priests of the lowest of the People, which were not of the Sons of Levi; so set up corrupt Religion, to keep the People from going to the Temple at Jerusalem to worship, chap. xii. 28, &c.

Q. What else?

A. Not to lay violent hands upon God's Ministers.

Q. By the example of whom?

A. Of Jeroboam, chap. xiii. 4.

Q. How did God punish him? A. As he thrust out his hand to strike the Prophet of the Lord, his hand withered, and he could not pluck it back again, chap. xii. 4.

Q. What else?

A. Not to conspire against the King.

Q. By the example of whom? A. Of Zimri, that slew Elab King of Israel, being drunk in Tirzah, and afterward sat upon the Throne, 1 Kings xvi. 9.

Q. What was the end of Zimri?

A. He reigned but seven days; and being besieged in Tirzah, and finding no way to escape, burnt the King's Palace, and himself in it, chap. xvi. 18.

Q. What else? A. Not to shed our Neighbour's blood, to be made owner of his goods.

Q. By the example of whom?

A. Of Ahab and Jezabel, who, by false witnesses, put Naboth to death, and took his Vineyard, ch. xxi. 13.

Q. How were they punished?

A. Ahab was slain at Ramoth-Gilead; and Jezabel was thrown out of her Chamber-window, and dashed in pieces, chap. xxii. 34. and 2 Kings ix. 33.

Q. What else? A. Not to hate the Preachers of God, because they grate upon our galled consciences.

Q. By the example of whom?

A. Of Ahab, chap. xxii. 8.

Q. What else?

A. Not to be covetous.

Q. By the example of whom?

A. Of Gehazi, that took money, garments, sheep, oxen, and other things, where he should not.

Q. What was his punishment?

A. He was plagued with the Leprosy, 2 Kings v. 27.

Q. What else? A. Not to take counsel of spirits in time of sickness, or any other extremity.

Q. By the example of whom?

A. Of Ahaziah, who having taken a fall through the Lattice of a Window, sent his servants to Baalzebub, to know if he should recover or not, 2 Kings i. 2.

Q. How did God punish him for that sin?

A. He suffered him to pine upon his bed for want of help, 2 Kings i. 4.

Q. What else?

A. Not to blaspheme the Name of God.

Q. By the example of whom?

A. Of Senacherib the Assyrian.

Q. How was he punished? A. God slew of his Soldiers an hundred, four score and five thousand Men, and when he returned into his own Country; his own Sons murdered him in the Temple of his Idol Gods, 2 Kings xix. 35, 37.

Q. What else?

A. Not to deride God's Ministers.

Q. By the example of whom?

A. Of the Children of Bethel, who called Elisha, Bald-head, 2 Kings ii. 23.

Q. How

**Q** How were they punished? **A** Two Bears came out of the Forrest, and tore them in pieces.

**Q** What else? **A** Not to be Vain-glorious.

**Q** By the example of whom? **A** Of Hezekiah, who in pride shewed all his wealth to the Ambassadors of Babylon.

**Q** How was he punished?

**A** God gave all that wealth afterward into the hands of the King of Babylon for a prey, 2 Kings xx.

**Q** What else? **A** Not to mock or jest at the Preaching of the Word of God.

**Q** By the example of whom? **A** Of Zedekiah and his Subjects, that mocked and despised the Prophets that were sent to forewarn them of their destruction, 2 Chron. xxxvi. 16.

**Q** What was their punishment?

**A** Zedekiah himself for despising the light of the Soul, lost the sight of his Body; his Eyes were pulled out, his sons were slain before him, and he and the People were carried into captivity to Babylon.

**Q** What Virtues do we learn by the lives of the Kings of Israel and Judah? **A** To have a sure confidence in the Providence of God.

**Q** By the example of whom?

**A** Of Elijah the Prophet, to whom, in time of Famine, God sent meat by the Ravens, 1 Kings xvii. 6.

**Q** What else? **A** To be charitable to the distressed.

**Q** By the example of whom? **A** Of the Widow of Sarepta, whose Oyl and Meal, the more she spent, the more she had, for her kindness shewed to Elijah, 1 Kings xvii. 16.

**Q** What else?

**A** To be zealous in Prayer.

**Q** By the example of whom? **A** Of Elijah; who in time of great drought, called faithfully upon the Lord, and he poured down rain upon the Earth, 1 Kings xviii. 45.

**Q** How many be the degrees by which Prayer ascends into Heaven? **A** Six.

**Q** Which be they? **A** First, humility, in shewing reverence with the members of the Body, as kneeling, &c. Secondly, devotion, in having the mind on nothing else, when we Pray. Thirdly, Faith, in believing to obtain what we pray for. Fourthly, Integ-

rity of heart, not to ask any thing but that which is just. Fifthly, in conversation of life, that our manners answer our devotion. Sixthly, perseverance; that is, never to faint, or be wearied of so good an exercise. Q. What learn we hence?

A. Not to doubt of our resurrection.

Q. By the example of whom?

A. Of Elijah, that was taken body and Soul up into Heaven, 2 Kings ii. 11. Q. What else?

A. To be faithful.

Q. Why?

A. Because where Faith is, nothing seems impossible.

Q. By the example of whom?

A. Of Elijah, that raised the dead to life, cured Naaman the Leper, and made Iron to swim upon the Waters, 2 Kings iv. 35. & vi. 6. Q. What else?

A. Not to distrust the omnipotency of God.

Q. By the example of whom?

A. Of the destruction that fell upon the Syrians that lay before Samaria, without any stroke of man's hand, 2 Kings vii. 6, 7. Q. What else?

A. To assure ourselves of God's help, howsoever we are forsaken of men. Q. Why?

A. Because millions of Angels incamp about the faithful, 2 Kings vi. 17.

Q. What else? A. To advance true Religion.

Q. By the example of whom?

A. Of Josiah, King of Judah, that put down Idolatry, and commanded the Law of God to be read in the Temple, 2 Kings xxiii. 2. Q. What else?

A. Not to spare our own Parents in case of Religion.

Q. By the example of whom?

A. Of Asa, King of Judah, that deposed his own Mother for Idolatry, 2 Chron. xv. 16.

Q. What else?

A. To provide a living for the Ministers of God. Q. By the example of whom?

A. Of Hezekiah, King of Judah, that commanded the Tithes of Corn, Wine, Oyl, and Honey, to be brought to the Priests, 2 Chron. xxxi. 4, 5.



Q. What else? A. Not to doubt of forgiveness if we repent. Q. By the example of whom?

A. Of Manasseh, King of Judah, whom upon his hearty repentance, God delivered out of captivity, 2 Chron. xxxi i. 13.

The End of KINGS & CHRONICLES.

E Z R A.

Q U E S T I O N.

WHO wrote this Book? A. Ezra.

Q. Of what Nation was he?

A. A Jew, of the family of Aaron.

Q. How many things do we generally learn out of this Book? A. Four. Q. What is the first?

A. The truth of God's mercy. Q. How?

A. In that, according to his promise, after seventy years were expired, he delivered his People out of captivity. Q. By the favour of whom?

A. Of Cyrus, King of Persia, chap. i.

Q. Who brought them home?

A. Zerubbabel and Ezra, chap. i. & vii.

Q. What is the second thing we learn out of this Book? A. The thankfulness which ought to be in

us for God's benefits, as was in the Israelites after their return, chap. vii. 27. Q. What is the third?

A. The care that we ought to have to establish true Religion, by the example of the Israelites, that never ceased till they had built the Temple of the Lord, and published his Laws, chap. vi. 15, 16.

Q. What is the fourth? A. When we are once planted in peace, and have the use of true Religion, to labour, as the Israelites did, for the preservation of human society, by seeing good Laws executed, chap. x.

The End of E Z R A.

# NEHEMIAH.

## QUESTION.

**WHAT** was Nehemiah? **A.** A Jew, and in great favour with Darius.

**Q.** What was his disposition? **A.** He feared God, and desired the good of his country.

**Q.** How did that appear? **A.** First, by his daily prayer: next, by the lamentation he made for the misery of his countrymen, chap. i. 4. and lastly, by obtaining means to help them.

**Q.** He did not then (as many will in these our days) say, God help only, and so forget the misery of their brethren; but he laboured to give them succour?

**A.** He did. **Q.** In what manner?

**A.** He procured a license of the King to get provision for the repairing of Jerusalem, chap. ii. 8.

**Q.** Who hindered him in his Work?

**A.** Sanballat the Horonite, and Tobijah the Amonite.

**Q.** For what cause? **A.** Upon malice.

**Q.** What do we learn thereby?

**A.** That the Devil and his instruments still lye in wait to hinder virtuous exercises.

**Q.** How did they hinder the Jews?

**A.** By raising War upon them.

**Q.** Did the Jews then leave off their enterprize?

**A.** No, they laboured with one hand, and held the sword in the other, chap. iv. 17.

**Q.** What doth their diligence teach us?

**A.** In repairing the New Jerusalem of our Souls, as they did the Old Jerusalem of their Earthly habitation; to practise the deeds of charity with one hand, and in the other to hold the shield of Faith, to keep off the assaults of the Devil, and his instruments.

**Q.** What did Nehemiah repair in Jerusalem?

**A.** The Walls of the broken buildings.

**Q.** What else? **A.** Decayed Religion and corruption of manners, chap. xiii.

The End of NEHEMIAH.

# ESTHER.

## QUESTION.

**W**HAT was Esther? . A. A poor Maid.

Q. How was she advanced?

A. To be the Wife of a King. Q. By what means?

A. By the Providence of God, and her own virtue.

Q. To what end?

A. To protect the Jews her Countrymen.

Q. What Vices do we learn to shun, by the contents of this Book?

A. Not to feast in Ostentation of our riches.

Q. By the example of whom?

A. Of Ahasuerus, King of Persia and Media, that made a feast for an hundred and fourscore days, chap. i. 4.

Q. What else?

A. The disobedience of Wives to their Husbands.

Q. By the example of whom?

A. Of Vashti, Ahasuerus's Queen, that refused to come to him when he sent for her.

Q. What was her punishment? A. She was banished out of the King's company for ever.

Q. What do we learn else?

A. Not to buy sin with the price of money.

Q. By the example of whom?

A. Of Haman, who would give the King ten thousand Talents of Silver to have the Jews destroyed, chap. iii. 9.

Q. What else?

A. Not to harbour pride and contempt in our hearts.

Q. By the example of whom?

A. Of proud Haman, that wished the death of every one that did not salute him.

Q. What was his punishment?

A. He was hanged himself upon the Gallows that he had made for another man, chap. vii. 10.

Q. What Virtues do we learn out of this Book?

A. To observe temperance in our feasting.

Q. By the example of whom?

A. Of

A. Of King Ahasuerus, that commanded (during his feast) no man should be compelled to drink more than what he pleased, chap. i. 8.

Q. May not Christians be ashamed of this? A. Yes.

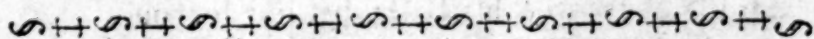
Q. Shew me the reason? A. Because he that was a Heathen, thought it a sin to carouse; but we that know God, make no conscience to be drunk.

Q. What Virtues do we learn else?

A. The love of a Woman unto her Countrymen.

Q. By the example of whom?

A. Of Esther, that made void a Decree purchased by Haman, for the destruction of all the Jews in Persia, chap. viii. 11. The End of ESTHER.



## J O B.

### Q U E S T I O N

WHAT learn we in general out of the Book of Job?

A. Five things. Q. What be they?

A. *First*, uprightness of life, in these words, *And Job was an upright and just Man*, chap. i. 1. *Secondly*, Patience in Affliction: *Shall we receive good at the hand of the Lord, and not evil*, chap. ii. 10. *Thirdly*, The mutability of the World, in these words: *Such things as my Soul abhorred to touch, are my sorrowful meat*, chap. vi. 7. *Fourthly*, The Envy of the Devil, in these Words, *Touch all that he hath, and see if he will not blaspheme thee to thy face*, chap. i. 11. *Fifthly*, The Mercy of God, in these words: *He maketh the Wound, and bindeth it up*, chap. v. 18.

Q. Wherein consisted his uprightness?

A. In three things. Q. Which be they?

A. In holiness towards God, in uprightness towards the world, and in sobriety towards himself.

Q. In Holiness, how? A. He did offer burnt-offerings for himself, and for his children, chap. i. 5.

Q. In righteousness, how? A. He was the eyes of the blind, chap. xxix. 15. Feet to the lame, *ibid*.



He fed the hungry, chap. xxxi. 16. He cloathed the naked, chap. xxxi. 19. He stood with the Widow and fatherless, Vers. 16, 21. He harboured the Stranger, Verse 32. He judged justly, chap. xxix. 14.

Q. In sobriety, how? A. His heart was not infected with lust, chap. xxxi. 9. Nor did his feet walk in deceit, Verse 5. Nor made he his Gold his hope, Verse 24. Nor did his mouth kiss his hand, that is, he was not vain-glorious, Verse 27.

Q. Wherein consisted his Patience? A. In bearing with the mutability and change of his estate.

Q. Wherein consisted the change of his estate?

A. In five things. Q. Which be they?

A. *First*, he lost his Children and his Wealth, chap. i. *Secondly*, his Body became leproous, chap. ii. 7. *Thirdly*, his friends upbraided him, chap. iv. 5. *Fourthly*, his Wife forsook him, chap. xix. 17. *Fifthly*, his own Servants despised him, Verse 15.

Q. Wherein consisted the envy of the Devil?

A. In tempting him in many ways before he would be satisfied of his constancy.

Q. Wherein consisted the Mercy of God?

A. In this, That as he did smite, so he did heal; as he did punish, so he did preserve; as he did take away, so he did restore. Q. How was Job restored?

A. Double the wealth he had before, chap. xlii. 10.

Q. What do we learn by that?

A. That God's mercy is greater than his judgment.

Q. What have we when we come into this World?

A. Nothing.

Q. What shall we have when we depart? A. As much, chap. i. 21.

Q. What shall he reap that soweth iniquity?

A. The same, chap. iv. 8.

Q. Can any Man say to himself, *I am righteous?*

A. No, not the Angels in Heaven, chap. iv. 18.

Q. What is Man born to by nature?

A. To trouble, as naturally as it is for the sparks to fly upwards, chap. v. 7.

Q. To what may we compare feigned Friends?

A. To

A. To a River, that in Summer is dry, and in Winter is frozen, chap. vi. 15.

Q. To how many things may we liken the vanishing frailty of Man's age? A. To six things.

Q. Which be they? A. *First*, to the vanishing of a cloud, chap. vii. 9. *Secondly*, to the swiftneſs of a Weaver's ſhuttle, Verſe 6. *Thirdly*, to a ſhadow, chap. viii. 9. *Fourthly*, to the haſty ſpeed of a poſt, chap. ix. 25. *Fifthly*, to the ſailing of a Ship, and the flight of an Eagle, Verſ. 26. *Sixthly*, to a flower that ſhoots forth in the morning, and is withered by the night, chap. xiv. 2.

Q. What ſhall devour the Houſe of Bribes?

A. Fire. Q. May a man boaſt of the greatneſs

of his birth? A. No. Q. Why?

A. Becauſe corruption is our Mother, and the Worms our Siſters and Brothers, chap. xvii. 14.

Q. Though we die, what hope doth Job give us?

A. That we ſhall riſe again, and ſee God in our fleſh, chap. xix. 26.

Q. Of what continuance is the joy of the wicked?

A. For a moment, chap. xviii. 5.

Q. What may we think when we ſee the wicked flouriſh?

A. That they are kept for the day of deſtruction, chap. xxi. 30.

Q. How comes Wiſdom unto Men?

A. Neither by age, nor authority, chap. xxxii. 9.

Q. How then? A. By the gift of God.

Q. What is God? A. Incomprehenſible, for power, juſtice, and providence, chap. xxxviii. xxxix.

The End of Job.

## P S A L M S

### QUESTION.

WHAT is the general Doctrine of the Pſalms?

A. Prayer and Thankſgiving: Prayer, that God would continue his favour towards us; Thankſgiving, for his benefits received. Q. What

Q. What Man is blessed? A. He that contemneth not God's word, but meditateth upon his Law.

Q. What is he like? A. A Tree planted by the waters side.

Q. What Man is cursed?

A. He that sitteth in the seat with the scorers of God's word,

Q. What is he like?

A. Chaff scattered before the wind.

Q. Who conspire against God and his Anointed?

A. The heathen, and wicked doers.

Q. What is the end of their conspiracy?

A. Derision before God, Psal. ii. 4.

Q. In time of trouble, in whom must we trust?

A. In the Lord.

Q. Why?

A. Because he will deliver us, Psal. iii. 3.

Q. Who turns the glory of God into shame?

A. Lovers of vanity and lies, Psal. iv. 2.

Q. What is a Persecutor of God's People compared unto?

A. A Lion.

Q. Why?

A. Because, like a Lion, he will tear in pieces, and devour, Ps. vii. 2.

Q. If the Wicked seek to obscure the Glory of God, how will he reveal his praise?

A. Even by the mouths of Babes and Sucklings, Ps. viii. 2.

Q. How will the Lord judge the World?

A. In righteousness, Ps. ix. 8.

Q. Are the poor despised in God's sight?

A. No; he is their refuge, Ps. ix. 9.

Q. What is the practice of the Worldly Man?

A. Fraud, rapine, and tyranny, Ps. x.

Q. What is his reward?

A. Fire, brimstone, and stormy tempests.

Q. How many are the righteous?

A. In earth none: *There is not one that doth good, no not one*, Ps. xiv. 1.

Q. Who shall dwell upon God's holy Hill?

A. He that speaketh truth, slanders not his Neighbour, and gives not his money to usury, Ps. xv. 3, 5.

Q. Of what did David prophecy? A. Of Christ?

Q. Wherein? A. In these words: *Thou wilt not leave my Soul in the Grave, nor suffer thy Holy One to see corruption*, Ps. xvi. 10.

Q. What

Q. What is true felicity? A. The fruition of Christ Jesus face to face in righteousness, Ps. xvii. 15.

Q. How do the Godly affect the Word of God and the knowledge of it? A. More than Gold, than much fine Gold; and more than Honey, or the Honeycomb, Ps. xix. 10.

Q. In what do the Men of the World put their trust? A. In the things of the World, some in Chariots, and some in Horse-men, Ps. xx. 7.

Q. In whom do the Children of God place their hope and confidence?

A. In God: *We will remember the Name of the Lord our God*, Ps. xx. 7.

Q. What success have the former?

A. They are brought down, and fall.

Q. And what the latter?

A. They rise, and stand upright, Ps. xx. 8.

Q. Whom will the Lord teach his way?

A. The humble heart, Ps. xxv. 9.

Q. How doth the Lord love us?

A. More than Father or Mother; for when they forsake us, he will take us up, Ps. xxvii. 10.

Q. What is it that upholds the righteous, and keeps them from falling down, and fainting?

A. Faith in God, and hope to see the Goodness of the Lord in the land of the living, Ps. xxvii. 13.

Q. He will not then be angry for ever?

A. No, his anger endureth but for a while; and tho' sorrow may continue for a night, yet joy cometh in the morning, Ps. xxx. 5.

Q. What must we do when we have sinned?

A. Confess our wickedness, though it be against ourselves.

Q. What follows?

A. Forgiveness, Ps. xxxii. 5.

Q. Is it enough to eschew evil?

A. No.

Q. What then?

A. We must likewise do that which is good, Ps. xxxiv. 14.

Q. Doth David curse his enemies, and pray for their confusion? A. He doth very often, Ps. xxxv. 4.

Q. May we do so to ours?

A. We may not;

we



we are commanded to bless them, to pray for them, and to do them good. Q. Was this then any sinful passion in David, that he so often breaks out into it?

A. No, the Prophet had not commission only, but commanded from the Spirit of God to curse his Enemies. Q. May the wicked prosper?

A. Like a green Tree; but they shall quickly wither, Ps. xxxvii. 35, 36.

Q. May the righteous be miserable?

A. Yes, but their inheritance shall be perpetual, Ps. xxxvii. 18.

Q. Were never any of God's Children beggars?

A. Yes, no doubt many, Elias, Lazarus, &c.

Q. Why doth David profess, that he never saw the righteous forsaken, nor their seed begging their bread?

A. It must either be taken of the Prophet's own experiment, that himself never saw it: or else the word *forsaken*, is the limitation of the sentence; thus, *I never saw the righteous so begging their bread, that they were utterly and finally forsaken.* Q. Doth not God know all our miseries and afflictions?

A. He doth; nothing is hid from him.

Q. What then needs David, or need we so fully to open to him our wo and wretchedness? as Ps. xli.

A. God suffers himself as it were to be moved by the earnestness and importunity of our prayers, commending this to us as the only means to compass what we stand in need of from him.

Q. How was the Psalmist affected with his sins?

A. The number of them being more than the hairs of his head, did so oppress him, that he could not look up to God's mercy, his heart failed him, Ps. xl. 12.

Q. Is this the condition of every true believer?

A. It is, to be often dejected and affrighted, disquieted, nay, cast down, by reason of the weight and number of their sins.

Q. Had the Prophet the undoubted Faith of the Resurrection?

A. He had; witness himself, *God will redeem my Soul from the power of the Grave, for he shall receive me,*

*m.* Pf. xlix. 15. Q What is the Sacrifice that God delights in?

A. A broken spirit, a broken and contrite heart. Q Is this sure of God's acceptance?

A It is; *God will not despise it*, Pf. li. 17.

Q What is the property of natural Men?

A Foolishly to persuade themselves that there is no God, nor none that considers them.

Q. What follows from hence?

A. They go back, and become wholly unclean, not one of them doth good, Pf. liii.

Q What was a special fruit of the Psalmist's faith?

A. Fearlessness of men: *In God have I put my trust, I will not fear what Man can do unto me*, Pf. lvi. 11.

Q What is the vanity of rich Men?

A. They heap up wealth, but know not who shall enjoy it, Pf. xxxix. 6.

Q When the oppressed mourn, what doth God?

A He gathers their tears in a bottle, and keeps a register of their wrongs, Pf. lvi. 8.

Q To what end? A To pour so much vengeance upon the oppressors heads.

Q What encouragement have we to rely on God?

A The experience of his former goodness, Pf. lxi. 3.

Q How doth God find the true disposition of his People? A. By trial. Q How doth he try them?

A As Silver is tried in the fire of affliction, Pf. lxxvi. 10.

Q In the Sea of this Life, what hope have we to save us from drowning? A. A rock.

Q What is that rock? A Christ Jesus, Pf. lxxi. 3. 5.

Q Why are Magistrates called Gods?

A Because they supply the place of God for the administration of Justice.

Q How do they prove to be no Gods?

A In that they die like Men, Pf. lxxxii. 6, 7.

Q Hath God made an Election of those who shall be saved? A Yes. Q When? A Before the foundation of the Earth was laid, Pf. xc. 2.

Q Why are the Righteous compared to a Palm-tree?

A Because, as the wood of that is sweet, so ought they to be sweet wood for the building of God's Church;

as the leaves of it are green, so ought their words always to be virtuous; as the fruit of it is lasting, so their good deeds ought to be without ceasing.

**Q** How is God made visible to our mortal eyes?

**A** By his Creatures, the light is his cloathing, he moves upon the wings of the wind, his Messengers are flames of fire, his Throne is Heaven, and his foot-stool is the Earth.

**Q** Why doth not the Sea overflow the Earth?

**A** Because God hath set it's bounds, which it shall not over-pass, Ps. civ. 9.

**Q** What is the best service of flatterers?

**A** They reward evil for good, and hatred for friendship, Ps. cix. 5.

**Q** What is the inconvenience of an evil tongue?

**A** It woundeth like the sharp arrows of a mighty Man, and burneth like coals of Juniper, Ps. cxx. 4.

**Q** How is God to be praised?

**A** With the whole heart, Ps. ix. 1. **Q** How is he to be prayed unto? **A** Not with feigned lips.

**Q** Who is our best guide? **A** The Spirit of God.

**Q** Whither doth the Spirit lead us?

**A** To the land of uprightness, Ps. cxliii. 10.

**Q** What is the Lord to them that trust in him?

**A.** A Fortrefs, a Bulwark, and a Shield, P. cxliv. 2.

The End of the PSALMS.

## P R O V E R B S

### Q U E S T I O N.

**W**HAT is a Proverb? **A.** A short saying, including much matter. **Q** What doth it teach?

**A** Wisdom and understanding.

**Q** What is the beginning of Wisdom?

**A** The Fear of the Lord, chap. i. 7.

**Q** Who embraceth instruction? **A** The Wise.

**Q** Who refuseth it? **A** The Fool, verse 8.

**Q** How doth Wisdom adorn? **A** Like

A Like a Chain of Gold about the neck, verse 9.

Q. When sinners entice us, what must we do?

A. Not give consent, verse 10.

Q. How are sinners disposed?

A. Their feet are swift to evil, verse 16.

Q. If we seek after Wisdom, what will she do?

A. Pour out her mind unto us, and give us understanding, verse 23.

Q. If we despise Wisdom, what will she do?

A. Laugh at our destruction, verse 26.

Q. How cometh destruction?

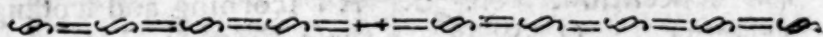
A. Suddenly, like a whirlwind, verse 27.

Q. What is the hinderance to the obtaining of Wisdom?

A. Sloth.

Q. How doth sloth reward those that love it?

A. With death and confusion, verse 32.



## The DOCTRINE of Chap. II.

### QUESTION.

IN what sort must we seek after Wisdom?

A. As after Gold and Silver.

Q. Whence cometh Wisdom?

A. From the mouth of God, verse 6.

Q. What is the effect of Wisdom?

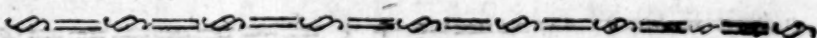
A. It will preserve from all Vices.

Q. What is the property of an Harlot?

A. To flatter with her lips, verse 16.

Q. Whither leads her acquaintance?

A. To Hell, verse 18.



## The DOCTRINE of Chap. III.

### QUESTION

TO keep the Commandments of God, what profit is it.

A. Prosperity, and length of life, ver. 2.

Q. What jewels must we hang about our necks?

A. Mercy and Truth. Q. Where must they be set?

A. In the table of our heart, verse 3. Q Why



**Q.** Why doth God give riches unto Men?

**A.** By them to honour him, verse 9.

**Q.** What is the reward of that honour?

**A.** Our barns shall be filled with abundance, and our presses burst with new Wine, verse 10.

**Q.** In what sort must Men be wise?

**A.** Not in their own conceit.

**Q.** Whom doth God correct?

**A.** Such as he loveth, verse 12.

**Q.** At what rate is Wisdom valued?

**A.** To be more worth than Gold or Pearls, ver. 15.

**Q.** What be the hand-maids of Wisdom?

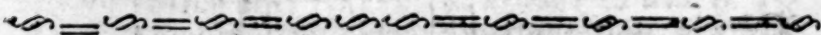
**A.** Long life, verse 16. Pleasant days, verse 17. Security of Soul and Body, vers. 23, 24, 25.

**Q.** What Vices else are forbidden in this Chapter.

**A.** All malice, or desire to hurt, ver. 29. All causeless contention, ver. 30. All scorning and scoffing, verse 34.

**Q.** Why are these Vices forbidden?

**A.** Because they are an abomination before the Lord, verse 32.



### The DOCTRINE of Chap. IV.

#### QUESTION.

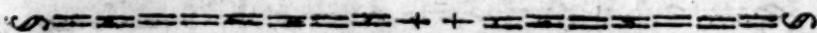
**H**OW are the Wicked fed? **A.** With the bread of extortion, and the Wine of Violence, ver. 17.

**Q.** What infecteth the whole course of life?

**A.** A corrupt heart, false lips, and wanton eyes.

**Q.** What purifieth the whole course of life?

**A.** A clean heart, a true tongue, and a chaste eye, verse 23, 24, 25.



### The DOCTRINE of Chap. V.

#### QUESTION.

**H**OW seemeth Lust at first? **A.** As sweet as Honey, Verse 3. **Q.** How is the end?

**A.** As bitter as Wormwood, Verse 4.

**Q.** What hurt bringeth it to the body?

**A.** It consumeth the flesh, verse 11.

**Q.** What

**Q.** What to the purse? **A.** It leaves our Goods in the hands of strangers, verse 10.

**Q.** Is there any thing else to be learned in this Chapter? **A.** Yes, to live upon our own labours, verse 15. To be charitable to others, verse 16. To keep Wedlock inviolated, vers. 18, 19.

**Q.** Why ought we to be careful of these things?

**A.** Because we always walk in the sight of the Lord, verse 21.



The DOCTRINE of Chap. VI.

QUESTION.

**I**N what case is he that is surety for another Man?

**A.** Snared with the words of his own mouth.

**Q.** What learn we by the Pismire? **A.** Diligence.

**Q.** How? **A.** To labour in Summer to prevent the want of Winter.

**Q.** How cometh Poverty upon the sloathful?

**A.** Like an armed Man.

**Q.** Which be the six things that God hates?

**A.** First, Haughty eyes: Secondly, a lying Tongue: Thirdly, a heart imagining evil: Fourthly, feet swift to shed blood: Fifthly, a false witness: Sixthly, sowers of contention, ver. 17, 18, 19.

**Q.** What is our special duty to our Parents?

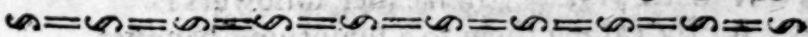
**A.** Obedience to follow their instruction?

**Q.** How many ways doth a wicked Woman tempt?

**A.** With the beauty of her face, the flattery of her tongue, and the wantonness of her looks, vers. 24, 25.

**Q.** Is Adultery worse than Theft? **A.** Yes.

**Q.** Why? **A.** Because Theft may be redeemed, but Adultery destroyeth the Soul; and the reproach thereof can never be put away, vers. 30, 31, 32, 33.



The DOCTRINE of Chap. VII.

QUESTION.

**W**HY is lust called a deed of darkness?

**A.** Because commonly it practiseth in the night when the air is dark and black, vers. 9.

**Q.** What

**Q.** What is the reason of that?

**A.** Such is the guilt of Conscience, as it covets darkness to shadow the guiltiness thereof.

**Q.** What are the marks of an Harlot?

**A.** A wandering foot, verse 11. an impudent face, verse 13. and an enticing tongue, vers. 14, 15, &c.

**Q.** What is he like that yieldeth to the enticements of lust? **A.** An Ox led to the slaughter, a fool that goeth to the stocks, or a Bird that hatcheth to the snare, vers. 22, 23.

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### The DOCTRINE of Chap. VIII.

#### QUESTION.

**I**S Wisdom any niggard of her good Graces?

**A.** No; she crieth out to Men in the gates, and in the entry of their houses, in the top of high places, and by the high-way side, vers. 2, 3.

**Q.** What doth she promise?

**A.** The knowledge of excellent things.

**Q.** How doth she induce the minds of Men to follow her? **A.** By promising unto them, that her Doctrine shall be easy and plain, ver. 9.

**Q.** What in this Book is understood by the name of *Wisdom*? **A.** The Word of God, and the Doctrine of the Preachers, which is easy to all them that have a desire to learn.

**Q.** Of what continuance is Wisdom?

**A.** Even from Eternity, before the Earth was made, the depths begotten, or the mountains settled, ver. 23.

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### The DOCTRINE of Chap. IX.

#### QUESTION.

**H**OW doth Wisdom allure her followers?

**A.** By calling them to a sumptuous banquet.

**Q.** What is meant by that banquet?

**A.** The Word of God, and the Ministration of the Sacraments.

**Q.** In the third Verse it is said, *A foolish Woman is troublesome*; what understand we by the foolish Woman? **A.** Ignorant Preachers.

Q. What is their Doctrine?

A. Like stolen Waters, sweet to the Flesh, but unpleasant to the Spirit, verse 17, 18.

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The DOCTRINE of Chap. X.

QUESTION.

WHAT are the Vices and Virtues deciphered in this Chapter for our instruction?

A. The first are Wisdom and Folly.

Q. What is the good that cometh by Wisdom?

A. A wise Son maketh a glad Father.

Q. What is the hurt that cometh by Folly?

A. A foolish Son is a heaviness to his Mother.

Q. What are the second? A. Sloth and Diligence.

Q. What is the inconvenience of Sloth?

A. A Slothful hand maketh poor, verse 4.

Q. What profit comes by Diligence?

A. The hand of the diligent makes rich.

Q. What are the third?

A. Righteousness and Impiety.

Q. What is the good that cometh by Righteousness?

A. The memorial of the just shall be blessed.

Q. What is the hurt that cometh by impiety?

A. The name of the Wicked shall rot, verse 7.

Q. What are the fourth?

A. Innocency, and guilt of conscience.

Q. What is the good that cometh by innocency?

A. He that walketh uprightly, walketh boldly.

Q. What is the hurt that cometh by guilt of conscience? A. Fear and shame; for he perverteth his ways, and he shall be made known, verse 9.

Q. What are the fifth? A. Love and Hatred.

Q. What is the good that cometh by Love?

A. It covereth offences, verse 12.

Q. What is the hurt that cometh by hatred?

A. It stirreth contentions. Q. What the Sixth?

A. Silence and much babbling.

Q. What is the good that cometh by Silence?

A. He that refraineth his lips, is wise, verse 19.



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Q. What is the hurt of much babbling?

A. In many words there cannot want iniquity.

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The DOCTRINE of Chap. XI.

QUESTION.

WHAT are false ballances? A. Abomination before the Lord. Q. What doth a true weight?

A. It pleaseth him, verse 1.

Q. When Pride goes before, what follows?

A. Shame, ver. 2. Q. How is lowliness rewarded?

A. With wisdom and honour.

Q. Can riches deliver in the day of wrath? A. No.

Q. What is our refuge then?

A. True righteousness, verse 4.

Q. How is the way of the righteous?

A. Direct and straight.

Q. How is the way of the wicked?

A. Crooked and stumbling, verse 5.

Q. Whither leads the path of the one? A. To life.

Q. Whither leads the path of the other?

A. To death, verse 19.

Q. Can friendship defend evil deeds?

A. No; but in the end they shall be punished, ver. 21.

Q. How shall he be rewarded that is virtuously liberal? A. With increase?

Q. How he that spareth more than is convenient?

A. With poverty and indignation, verse 24.

Q. How seemeth a Woman without discretion?

A. Like a Jewel of Gold in a Swine's snout, ver. 22.

Q. Whom do the People curse?

A. Hoorders up of Corn.

Q. And whom will they bless?

A. Such as bring it forth to sell, verse 26.

The DOCTRINE of Chap. XII.

QUESTION.

WHAT is a virtuous Woman to her Husband?

A. A Crown of Gold upon his Head.

Q. And what is she that maketh her husband ashamed?

A Corruption to his bones, verse 4.

Q How doth the Godly and Wicked differ.

A. *First, in their Thoughts: The thoughts of the Just are right: But the counsels of the Wicked are deceitful. Secondly, in their words: The talk of the Wicked is to lye in wait for blood; but the mouth of the righteous will deliver them, verse 6. Thirdly, In their Works: The Wicked worketh a deceitful work; but he that soweth righteousness shall receive a sure reward, chap. xi. 18. Fourthly, In their ends: The Wicked perish; but the house of the righteous shall stand, ver. 7.*

Q Are not many Men despised for Poverty? A Yes.

Q But what is he that is poor, and liveth of his own labour? A Better than he that boasteth, and lacketh bread, verse 9.

Q. What are the words of a perverse tongue?

A. Like the pricking of a sword. Q. Why?

A. Because they provoke others to anger, ver. 18.

The DOCTRINE of Chap. XIII.

QUESTION.

WHAT is the chief end of the Tongue?

A To glorify God.

Q Using it so, what follows? A. That a Man shall receive much good by the fruit thereof, ver. 2.

Q. What is one property of a Sluggard?

A To desire much, but to take pains for nothing.

Q. How is he rewarded? A. His Soul is still empty, and he finds no relief, verse 4.

Q There are two sorts of Men, which under the name of riches, shew themselves both dissemblers; which be they? A. He that maketh himself rich, and hath nothing; and he that maketh himself poor,

having much wealth, verse 7.

Q But these qualities being referred to the good of the mind, what is the fault of the first?

A. Vain glory, to be proud of that he hath not.

Q. What is the fault of the second?

A. Not any at all, but rather a commendable mo-

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deſty, that although he be virtuous, yet he had rather other Men ſhould ſpeak it than himſelf, verſe 7.

Q. What ſhall become of evil-gotten goods?

A. They ſhall waſte.

Q. What of thoſe that are truly gotten?

A. They ſhall increaſe, verſe 11.

Q. When hope is deferred, what doth it bring?

A. Faintneſs of heart.

Q. But once accompliſhed, what is it then?

A. A Tree of Life, verſe 12.

Q. What is it to be obedient?

A. It makes a Man gracious.

Q. What is it to be diſobedient?

A. It makes a Man to be hated, verſe 15.

Q. When we ſend forth a Meſſenger, what muſt our care be?

A. That he be virtuous and wiſe.

Q. Why?

A. Becauſe a wicked Meſſenger procureth much hurt to himſelf and others; but a faithful Ambaſſador is a preſervation to both, verſe 17.

Q. How ſhall he be rewarded that refuseth inſtruction?

A. With poverty and ſhame.

Q. How he that embraceth diſcipline?

A. He ſhall be honoured, verſe 18.

Q. What company ought we to keep?

A. The Wiſe, ſo ſhall we be wiſer.

Q. What company ought we to ſhun?

A. The company of fools, becauſe with them we ſhall be afflicted, verſe 20.

Q. To ſpare the rod of correction towards our Children when they offend, is it love?

A. No: But rather hatred.

Q. Who loveth Children then?

A. He that chaſtiſeth them, verſe 24.

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The DOCTRINE of Chap. XIV.

QUESTION.

WHAT is a wiſe Woman in a houſe?

A. A bleſſing to increaſe.

Q. But what is a fooliſh?

A. A curſe, to decay and ruin, verſe 1.

Q. What is the way that seemeth right, but the issues thereof are death?

A. The allurements to pleasure, vers. 12, 13.

Q. How do we decline from God?

A. In following the World.

Q. What shall our success be in the end?

A. We shall be made weary of our ways, verse 14.

Q. When a tale is told, must we give credit to it?

A. Not till we consider the circumstances, verse 15.

Q. Who runs into sin without fear or consideration?

A. The Fool.

Q. Who feareth and departeth from sin?

A. The wise Man, verse 16.

Q. Wherein consisteth the honour of a King?

A. In the multitude of good Subjects, verse 28.

Q. Who exalteth Wisdom?

A. He that is slow to wrath.

Q. Who exalteth folly?

A. He that is of a hasty mind, verse 29.

Q. What doth he that oppresseth the poor?

A. Reproach God that made him.

Q. What doth he that sheweth mercy to the poor?

A. He honoureth him that made him, verse 31.

Q. Wherein hath a Master pleasure?

A. In a virtuous and wise Servant.

Q. Wherein is he displeased?

A. Toward him that is vicious and lewd, verse 35.

The DOCTRINE of Chap. XV.

QUESTION.

WHAT pacifieth wrath? A. A soft Answer.

Q. What stirreth up anger?

A. Froward words, verse 1.

Q. Who speaketh right, and according to knowledge?

A. The tongue of the wise.

Q. Who babbleth, and useth vain words?

A. The mouth of the foolish, verse 2.

Q. From whom is nothing hid?

A. From the eyes of the Lord; for he beholdeth both the evil and the good, verse 3.



Q. Doth his sight pierce into the depths of Hell?

A. Yes. Q. What learn you by that?

A. That he much more seeth into the hearts of Men, verse 11.

Q. When the heart is joyful, what follows?

A. A chearful countenance.

Q. When the heart is sad, what ensues?

A. Heaviness of spirit, verse 12.

Q. How live the wicked? A. In continual horror.

Q. How the upright in Conscience?

A. As in a continual feast, verse 15.

Q. Are the richest Men most happy?

A. No: better is a little with the fear of the Lord, than great treasure with trouble, verse 16.

Q. How is homely fare made sweet and delicate?

A. By love; for better is a dinner of green herbs, with love, than a stalled ox with hatred, verse 17.

Q. What follows the angry Man?

A. Wo and strife.

Q. What follows the gentle and meek?

A. Peace and quietness, verse 18.

Q. How seemeth the way of the sloathful?

A. As an hedge of thorns. Q. Why?

A. Because he always findeth some stay, and dares not go forward.

Q. How seemeth the way of the diligent?

A. Plain and smooth, tho' never so rugged.

Q. Why? A. Because he is dismaid at nothing.

Q. Where do Men's thoughts come to nought?

A. Where counsel is wanting.

Q. Where do they prosper?

A. Where much counsel is used, verse 22.

Q. If we will live, what way must we tread?

A. On high; that is, our conversation must be in Heaven. Q. Where lyes the way to death?

A. Below; that is, in living after the fashion of the World, verse 24.

Q. When are words most acceptable?

A. When they are spoken in due season, verse 23.

Q. To whom is the Lord near when they pray?

A. To the Godly. Q. To whom is he far off?

A. To the wicked, verse 29.

The DOCTRINE of Chap. XVI.

QUESTION.

WHO is the guide of the Tongue?

A. The Lord; for without him we are not able to speak a good word, verse 1.

Q. What is the greatest abuse amongst Men?

A. Self-conceit. Q. How?

A. In that every Man's ways are clean in his own sight. Q. But who disproveth them?

A. The wisdom of the Lord, that trieth the spirits.

Q. Are all things created for the glory of God?

A. All things. Q. What, the Wicked?

A. Yea, the wicked; that in their destruction he may be glorified, verse 4.

Q. What is a sign our sins are forgiven?

A. An upright life after repentance, verse 6.

Q. How ought a King to speak?

A. With divine lips. Q. How is that?

A. He must neither prophane nor transgress in judgment, verse 10. Q. What followeth of that?

A. His Throne shall be established, verse 12.

Q. What is the wrath of a King?

A. The Messenger of death.

Q. What is his favour? A. Life, or else a cloud of the latter rain, vers. 14, 15.

Q. What is the Gentleman usher to destruction?

A. Pride, verse 18.

Q. To what is understanding compared?

A. To a Well of Life. Q. Why?

A. Because it overflows with all sweetness of discipline, verse 22.

Q. To what are the lips of an evil Man compared?

A. To a consuming fire. Q. Why?

A. Because he destroyeth himself, and others, v. 27.

Q. Who setteth division amongst men?

A. A Tale-teller, verse 28.

Q. What

Q. What is virtuous Old-Age?

A. A Crown of Glory, verse 31.

Q. Who is the most valiant?

A. Not he that vanquisheth a City; but he that bridles his own fury, verse 32.

The DOCTRINE of Chap. XVII.

QUESTION.

**D**O not high words become a Fool? A. No.

Q. What doth much less become a Prince?

A. A lying tongue.

Q. What is the virtue of bounty?

A. Like the virtue of a precious stone.

Q. How is that? A. As the one draweth the eye of the beholder, (which way soever it is turned) so doth the other the hearts of the People, verse 8.

Q. What is the nature of most Princes?

A. They will not be reprov'd.

Q. What if they be? A. They will be offended with them that do it, verse 9.

Q. What is a sharp word to a good nature?

A. More than a hundred stripes to a perverse fool, verse 10.

Q. Is a fool in his folly to be shunned?

A. Yes, as much as a Bear robbed of her whelps, verse 12.

Q. From whom shall evil never depart?

A. From him that rewardeth evil for good, ver. 13.

Q. May we justify the Wicked? A. No.

Q. May we condemn the just? A. Neither.

Q. Why so? A. Because to do either, is abominable before the Lord, verse 15.

Q. What good doth a fool get by his wealth?

A. Nothing, if he seeks not wisdom, verse 16.

Q. How is a friend known?

A. By his good will at all times, verse 17.

Q. When is a fool counted wise?

A. When he holdeth his peace, verse 28.

The DOCTRINE of Chap. XVIII.

QUESTION.

**I**S there any defect in Wisdom? A. No; it is like deep waters, or the well-spring of a flowing River, that is never empty, verse 4.

Q. How is a fool insnared?

A. By his own lips, verse 7.

Q. Who is the slothful kin unto?

A. To him that is a great waster, verse 9.

Q. How? A. As the one gets nothing, so the other spends all; and both their lives end in poverty.

Q. What is the means to rise to honour?

A. Humility, verse 12.

Q. What procureth audience before high persons? A. Gifts, verse 16.

Q. How do the words of the rich and poor differ?

A. The one speaketh roughly, as depending on his wealth; the other meekly, as fearing poverty.

The DOCTRINE of Chap. XIX.

QUESTION.

**W**HO gathereth many friends? A. He that is rich.

Q. Who is destitute of comfort?

A. He that is poor.

Q. Who shall not escape unpunished? A. A false witness.

Q. Who is he that shall perish? A. A teller of lies.

Q. What is it to defer anger, and pass over offences with a charitable mind? A. Discretion in the Soul, and glory to God, verse 11.

Q. What is the King's wrath compared to? A. To the roaring of a Lion.

Q. To what is his favour compared?

A. To the morning-dew. Q. From whence have we riches? A. By inheritance from the World.

Q. But from whence a virtuous Wife?

A. From the hands of the Lord, verse 14.

Q. Who lendeth to the Lord? A. He that hath mercy upon the poor; and he will be his recompence.

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The



## The DOCTRINE of Chap. XX.

## QUESTION.

**W**HY must we beware of much Wine?

A. Because Wine-bibbers are scoffers, and apt to quarrel, ver. 1. Q. Is it disgrace to cease from strife?

A. No; but an honour. Q. Why?

A. Because every fool will be meddling, verse 3.

Q. Why with not the sloathful plow?

A. Because it is Winter. Q. What shall he therefore do in summer? A. Beg, verse 4.

Q. What doth drowfiness cause? A. Poverty.

Q. What doth watchfulness bring?

A. Plenty of bread, verse 13.

Q. How seems the bread of deceit?

A. Sweet at the first. Q. How afterward?

A. Like gravel in the mouth, verse 17.

## The DOCTRINE of Chap. XXI.

## QUESTION

**W**HO is highest in authority under God?

A. The King. Q. Can he do all things as pleaseth him? A. None but what God hath appointed.

Q. Why so? A. Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.

Q. Is not the company of a contentious Woman irksome? A. Yes; and it is better to dwell in a

corner of the house top, than with such an one in a wide Palace. Q. Who shall cry, and not be heard?

A. He that stoppeth his ears at the cries of the poor.

Q. What is it to wander out of the way of knowledge?

A. All one as to remain amongst the dead, verse 16.

Q. Which is the better, wisdom or strength?

A. *Wisdom.* Q. How prove you that?

A. Because *Wisdom* overthroweth the confidence of the Mighty, verse 22. Q. May any thing prevail

against the decree of the Lord? A. No; neither wisdom, understanding, nor counsel, verse 30.

The

The DOCTRINE of Chap. XXII.

QUESTION.

WHAT is the estimation of a good name?

A More worth than riches, verse 1.

Q Why must we fly the path of the froward?

A Because their way is full of thorns and snares.

Q When we see a plague hang over us for our offences, what must we do?

A Hide ourselves in the shadow of God's mercy, by calling upon his name.

Q But what do the foolish at such a time?

A. They go on still without repentance, and are punished, verse 3.

Q To make Children prove virtuous old Men, what shall we do?

A. Instruct them therein in their youth, verse 6.

Q. Who kindles strife? A The Scornor.

Q. Whose familiarity ought Princes to use?

A. Such as are pure of heart, verse 11.

Q. What will be done to those that rob the poor?

A. The Lord will spoil their Souls, vers. 22, 23.

Q. With whom is it dangerous to converse?

A. With the angry and furious Man, verse 24.

The DOCTRINE of Chap. XXIII.

QUESTION.

WHAT must we remember at the Table of a Ruler?

A. Sobriety, vers. 1, 2, 3.

Q. What is correction to a Child?

A Deliverance from destruction, verse 14.

Q. Must we not envy sinners, nor vex ourselves at their prosperity, that we are not like them?

A. No, for they shall be cut down like grass.

Q Why must we not keep company with Drunkards and Gluttons? A. Because their lives are odious, and their end poverty, verse 21.

Q What part of our Body must we dedicate to Wisdom? A. Our hearts, verse 26.

Q. Why is a Whore compared to a deep ditch?

A. Because she devoureth many, verse 27.

Q. What inconveniencies follow drunkenness?

A. It biteth like a Serpent, kindleth lust, and makes a Man senseless of wrongs, vers. 31, 32, 33, 34.

The DOCTRINE of Chap. XXIV.

QUESTION.

HOW is War to be enterprised? A. Advisedly.

Q. When is a Man's courage tried?

A. In the day of adversity, verse 10.

Q. What must we do when we see the innocent oppressed?

A. We must deliver them.

Q. If we do not, are we excused to say we knew it not?

A. No; for God who searcheth the heart, sees the contrary, vers. 11, 12.

Q. What danger is he in that rejoiceth at another Man's fall?

A. To turn the wrath of God from the other upon himself, vers. 17, 18.

Q. Who is to be abhorred?

A. He that saith to the wicked, *Thou art righteous*, verse 24.

Q. Who is to be revered?

A. He that boldly rebuketh the wicked.

Q. In what state is the field of the sloathful?

A. Overgrown with thorns and nettles.

Q. What is the language of the slothful?

A. Yet a little sleep, &c. or, there is a Lion without, &c. as an excuse for his sloth, verse 33.

The DOCTRINE of Chap. XXV.

QUESTION.

WHEN is a person a meet vessel for the Lord's use?

A. When he is purged from vice, verse 4.

Q. What are words spoken in season compared to?

A. Apples of Gold set in pictures of silver, ver. 11.

Q. What is a faithful messenger to him that sends him?

A. As cold in extremity of heat, verse 13.

Q. To what may we liken him that boasteth of false liberality?

A. To clouds and wind without rain.

Q. How must we taste the pleasures of this world?

A. As we would honey, moderately, lest we surfeit.

**Q.** What is he like unto, that beareth false witness against his neighbour?

**A.** A hammer, a sword, or a sharp arrow.

**Q.** Why? **A.** Because his words bruise and wound.

**Q.** What is the unfaithful like unto in the time of trouble? **A.** A broken tooth, or sliding foot.

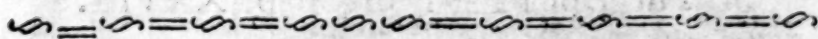
**Q.** To take a Man's garment from him in the Winter, what is it like unto? **A.** Vinegar poured upon Allom, which dissolveth it, verse 20.

**Q.** Must we hate him that hateth us?

**A.** No; but give him both bread and drink when in need, that his own conscience may reclaim him.

**Q.** What is he like that cannot bridle his nature?

**A.** A City without walls, subject to any danger.



• The DOCTRINE of Chap. XXVI.

QUESTION.

**I**S honour unmeet for a fool? **A.** Yes; as inconvenient as snow in harvest, verse 1.

**Q.** Need we to fear the curse that is causeless?

**A.** No more than the Sparrow doth the fowler when she is in her flight, verse 2.

**Q.** To whom belongs a spur or whip?

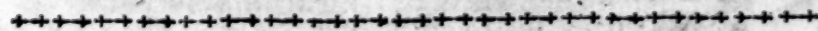
**A.** To the Horse. **Q.** To whom the Rod?

**A.** To the Fool, verse 3. **Q.** Of whom is there less hope than of a fool? **A.** Of him that is wise in his own conceit. **Q.** What is it to meddle in strife?

**A.** The same as taking a dog by the ears, verse 17.

**Q.** What doth the deceitful Man in his rage?

**A.** Mischief, and saith it is a jest, vers. 18, 19.



The DOCTRINE of Chap. XXVII.

QUESTION.

**O**F whom must we be praised? **A.** Not of ourselves, but of others. **Q.** Why may we not boast of to-morrow?

**A.** Because we know not what the success of the day may be, verse 5. **Q.** Is



Q. Is the hearty counsel of a friend pleasant?

A. Yes, as ointment of perfume, so doth it rejoice the heart, verse 9. Q. Can a contentious Woman be concealed? A. No more than the wind, ver. 16.

Q. May the eye of Man be satisfied?

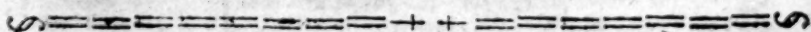
A. No more than the grave, which is never full.

Q. May a fool be separated from his folly?

A. No, not if you bray him in a mortar, ver. 22.

Q. What is the duty of a Pastor?

A. To know the estate of his flock, and to be watchful over them, verse 23.



### The DOCTRINE of Chap. XXVIII.

#### QUESTION.

WHAT is the terror of a guilty conscience?

A. To fly, though no Man pursue.

Q. What is the security of innocency?

A. To be confident as a Lion, verse 1.

Q. What causes the change of many Princes?

A. The transgression of the Land, verse 2.

Q. For whom doth the Usurer gather his wealth?

A. Not for himself, but for some other person that will use it better. Q. Who shall obtain mercy?

A. He that confesseth his sins.

Q. Who not?

A. He that hideth his offences, verse 13.

Q. Is it good to set a wicked Ruler over the People?

A. No; for he will behave himself like a roaring Lion, or hungry Bear, verse 15.

Q. Shall goods ill-gotten prosper?

A. No; they shall vanish, ver. 20. and chap. xx. 21.

Q. Shall a Man that rebuketh, find favour with the wicked? A. Yes, in the end, more than he that flatters him, verse 23.

Q. What is he that robbeth Father or Mother?

A. A thief, and a destroyer, verse 24.

The

The DOCTRINE of Chap. XXIX.

QUESTION.

**WHAT** is it to stand against correction?

A. Obstinacy, and a disease incurable, ver. 1.

Q. What comes by the authority of the righteous?

A. Joy and comfort. Q. What by the wicked?

A. Sorrow and sighing, ver. 2.

Q. How is a Kingdom preserved?

A. By the justice of Magistrates.

Q. How is it brought to ruin?

A. When the Magistrates take bribes, ver. 4.

Q. What is the end of flattery? A. Deceit.

Q. How is a fool known? A. By his lavish speech, he poureth forth his mind at once.

Q. How is a wise Man known? A. By his taciturnity; he will not speak but upon occasion.

Q. How doth wickedness increase?

A. With the number of them that commit sin.

Q. What doth too much lenity?

A. Make a Servant presume to be a Son, ver. 21.

The DOCTRINE of Chap. XXX.

QUESTION.

**WHAT** is the danger that poverty may fall into?

A. Theft. Q. What Wealth?

A. Forgetfulness of God.

Q. What kind of life must we pray for?

A. A competency, neither too much, nor too little?

Q. What kind of people are those, whose teeth are swords, and whose jaws are knives to eat up the poor?

A. Usurers and Extortioners, ver. 14.

Q. What four things are never satisfied?

A. The grave, the barren womb, the earth for Water, and the fire for fuel, ver. 16.

Q. What are the three things that are hid, and the fourth that cannot be known? A. The way of an Eagle in the air, the path of a Serpent over a rock,

the course of a Ship in the Sea, and the way of a Man with a Maid, verſe 19. Q. What are the four things which commonly abuſe the eſtate whereunto they be called?

A. A Servant put in authority, a Fool at a banquet, a hateful Woman married, and a Hand-maid the heir to her Miſtreſs, verſ. 22, 23.

Q. Which are the four ſmall Creatures that give checks to Men for Wiſdom? A. The Piſmire, that prepareth meat in Summer againſt Winter; the Cony that builds her houſe in the Rock; the Graſhopper, that obſerveth order, yet hath no Ruler, and the Spider that takes hold in King's Palaces, verſ. 25.

### The DOCTRINE of Chap. XXXI.

#### QUESTION.

WHAT learn we in this Chapter? A. To be chaste and temperate. Q. Chaste, as how?

A. In theſe words, give not thy ſtrength to Women.

Q. How Temperate? A. To refrain from drinking of Wine. Q. What elſe do we learn?

A. How to know a virtuous Woman.

Q. How is a virtuous Woman known?

A. By her painfulneſs; ſhe ſeeketh Wool and Flax and labours chearfully, verſe 13. By her watchfulneſs; ſhe will riſe while it is yet night, verſe 15. By her providence; *With the fruit of her hands ſhe planteth a vineyard*, verſe 16. By her Charity; *She ſtretcheth out her hand to the Poor*, verſe 20. And by her Faith; *In the latter day ſhe ſhall rejoice*, &c.

The End of the PROVERBS.

## ECCLESIASTES.

#### QUESTION.

WHO wrote this Book? A. Solomon.

Q. Why is he called the Preacher?

A. Becauſe Solomon, by way of exhortation,

labours to instruct all Men how to hate the vanities of the World, and to affect nothing but heavenly things.

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### The DOCTRINE of Chap. I.

#### QUESTION.

**WHAT** are the Pleasures of this Life called?

A. Vanity of Vanity, verse 2.

Q. Is there any thing under Heaven that a Man may say hath not been before? A. No, ver. 10.

Q. Is Wisdom likewise vain? A. Yes, ver. 17.

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### The DOCTRINE of Chap. II.

#### QUESTION.

**WHEREIN** consisteth happiness, in Mirth and Joy?

A. No, verse 2.

Q. In Banqueting: In sumptuous Buildings: In Gold and Silver: In multitude of Servants: In authority? A. No.

Q. What is the Reason? A. Because they are all transitory, and leave behind them Vexation of Spirit, verse 11.

Q. Wherein is the fool and wise Man alike? A. In Death, verse 16.

Q. What are the days of Man at the best?

A. Nothing but travel and sorrow, verse 23.

### The DOCTRINE of Chap. III.

#### QUESTION.

**WHAT** is set down in this Chapter for instruction?

A. The Mutability of Time.

Q. What learn we by that? A. First, that nothing in this World is permanent. Secondly, not to be grieved if we have not all things at once, nor enjoy them so long as we would, verse 1,—9.

Q. Why can we have nothing but by painful travel?

A. Because thereby the Lord doth humble us.

Q. Are the conditions of Men and Beasts alike?

A. Yes, touching the death of their bodies, ver. 19.

Q. How do they differ? A. The one is partaker



of Reason, the other is governed by Sense; the one perisheth Body and Soul, the other liveth eternally.

*The DOCTRINE of Chap. IV.*

**Q.** **H**OW doth he farther prove vexation of Spirit?

**A.** In that the innocent are still oppressed, and no Man comforteth them, verse 1.

**Q.** How is the poor Man preferred before the King?

**A.** By Wisdom, ver. 13. **Q.** What is the bond of friendship. **A.** Society.

**Q.** What is the benefits of Society?

**A.** Mutual comfort and help, one Man of another.

*The DOCTRINE of Chap. V.*

**Q.** **I**N speaking to God, what must we avoid?

**A.** Temerity and multitude of words.

**Q.** Who sees the Oppression of the Poor, and will redress them? **A.** The Lord, verse 8.

**Q.** What learn we from that? **A.** Not to be astonished at the malice of the World, since our Revenger lives. **Q.** For what is the Night appointed?

**A.** For rest to all Creatures.

**Q.** How rests the covetous Man? **A.** Unquietly.

**Q.** How rests the labourer? **A.** His sleep is sweet.

*The DOCTRINE of Chap. VI.*

**Q.** **H**OW is the rich Man miserable? **A.** In that God hath given him much treasure and wealth, and he wanteth the power to enjoy it, verse 2.

**A.** How cometh that to pass?

**A.** Either by parsimony, loss, or sudden death.

*The DOCTRINE of Chap. VII.*

**Q.** **W**HY is the day of our death better than the day of our birth? **A.** Because our birth is the entrance to sorrow and affliction; but our death the gate to joy and happiness, verse 1.

**Q.** Why is it better to go into the House of mourning, than into the House of laughter?

**A.** Because in the House of mourning we behold

the judgment of God, and thereby learn to amend our lives, verse 2. **Q** Why is it better to hear the rebuke of a wise Man, than the song of a fool?

**A.** Because the one is instruction, the other loss of time. **Q** What is the perverseness of the World?

**A.** That the just sometimes perish, and the wicked Man continueth long in his malice, verse 17.

*The DOCTRINE of Chap. VIII.*

**Q** WHOM doth a Tyrant hurt?

**A.** Himself, as well as others, verse 9.

**Q.** Doth God punish sinners? **A.** Yes.

**Q.** Wherefore? **A.** For their trial, and to their greater comfort, vers. 12, 13, 14.

*The DOCTRINE of Chap. IX.*

**Q.** DOTH prosperity and adversity teach us whom God loveth, and whom he hateth? **A.** No.

**Q.** Why? **A.** Because they happen indifferently both to the righteous, and unrighteous, verse 2.

**Q.** What is the difference then?

**A.** The righteous are assured of God's favour by faith, so are not the other.

**Q.** What is the opinion of Epicures?

**A.** They would rather desire to be abject and live, than honourable and die, which is meant by the living Dog, and dead Lion, verse 4.

**Q.** Why are they of that opinion? **A.** Because after this life they thought there was no other being.

**Q.** How doth the World deceive her favourites?

**A.** By making them think they are blessed of God, when they have wealth and good success in this life.

**Q.** Are not these the blessings of God?

**A.** Yes, to them that use them to his glory, and the benefit of the poor; otherwise they are not.

*The DOCTRINE of Chap. X.*

**Q.** HOW are the Deeds of the Wise? **A.** Discreet.

**Q.** How of a Fool? **A.** Rash and absurd.

**Q.** What Vanity else doth Solomon here note.

A. That the worthy are displaced, and the unworthy advanced, vers. 6, 7. That the Land is miserable whose Prince wanteth wisdom, and whose Nobles are given to their own lust and pleasure, verse 16.

*The DOCTRINE of Chap. XI.*

**Q. T**O whom must the rich be liberal?

A. To the poor.

**Q. W**hen?

A. In this life; because after death there is no farther power.

**Q. B**y what example are we taught to be charitable?

A. By the Cloud that poureth rain; by the Sea that casteth up her increase; by the Earth that yieldeth variety of fruits; by the Sun that casteth out his beams from East to West; all which are not thus serviceable and gracious for themselves, but for the benefit of others.

**Q. H**ow shall the charitable be rewarded?

A. With plenty on Earth, and treasure in Heaven.

**Q. I**f Vanity be forbidden, why doth Solomon in the 9th verse of this Chapter counsel us to follow the lusts of our own heart?

A. He doth it in derision, as if he should say, Go to, you Worldlings, glut yourselves with all manner of vanity; but remember one day you shall come to judgment for all, verse 9.

*The DOCTRINE of Chap. XII.*

**Q. T**O whom must we dedicate our youth?

A. To the Lord?

**Q. W**hy?

A. Because in age we shall be more unapt, verse 1.

**Q. H**ow shall we be more unapt?

A. By reason of the weakness of the Body.

The End of ECCLESIASTES.

SONG of SOLOMON.

**Q. W**HAT is contained in the Song of Solomon?

A. A lively description of the mutual love between Christ and his Church, under the name of Bride and Bridegroom.

Q. What is understood by the Church?

A. Every faithful Soul.

Q. To what doth the faithful Soul compare her Bridegroom Christ Jesus, in the first Chapter?

A. To the favour of a sweet ointment, because of his gracious benefits towards her, verse 3. To the Chariots of Pharaoh, because of his power and strength, verse 9. To a bundle of myrrh, because of his holiness, verse 13. To the Grapes of Engedi, for his saving health, ver. 14. Q. Can the Soul approach near unto Christ upon her own accord?

A. No, except she be drawn, that is, inticed by his Holy Spirit, verse 4.

## C H A P. II.

Q. WHERE doth the Church desire to rest?

A. Under the shadow of Christ, comparing him to a tree, ver. 3. Q. To what doth Christ compare his Church? A. To a Rose and Lilly among thorns.

Q. Why? A. *First*, for her beauty and pleasure. *Secondly*, for her excellency above all other things, in that all other things, in respect of her, are but thorns.

Q. How doth she figure the coming of Christ?

A. Under the name of a Roe or young Hart looking through the grates of a Window, verse 9.

Q. What is understood by that?

A. The Divinity of Christ, shining thro' his humanity.

Q. Cannot He then be perfectly known in this life?

A. No; no more than he that stands behind a grate can be wholly or perfectly seen to our bodily eyes.

Q. What did Christ after he came?

A. Called to his beloved the Church, verse 10.

Q. Did she appear at his calling?

A. No; she hid herself in the holes of the rocks.

Q. Why did she so? A. Because of her sins.

Q. How did He comfort her? A. By telling her the Winter was past; that is, sin was killed; and the chearful Spring appeared; that is, Grace and Salvation was come. Q. What is the Church compared unto?

A. A Dove. Q. Why? A. For her Meekness.



Q. What are the enemies of the Church compared to?

A. To Foxes.

Q. Why?

A. Because of their malice and craft, verse 15.

### C H A P. III.

2. **W**HAT is the desire of the Church?

A. To be joined inseparably with Christ.

Q. How doth she think to satisfy her desire?

A. By seeking after him.

Q. When?

A. At all times, and in all places; but especially in the time of trouble.

Q. Will he hear her?

A. Yes, and deliver her, making her rise out of the Wilderness of affliction like a Pillar of smoke perfumed with myrrh and incense.

Q. How is that?

A. Triumphantly.

Q. What will he then do?

A. Shew her his place of rest, the guard set to attend it, and his Crown of Glory, vers. 7, 11.

Q. What be these? A. Quietness of Conscience, Protection of Angels, and eternal happiness.

### C H A P. IV.

Q. **W**HAT doth Christ in this Chapter?

A. Set forth the beauty of his Spouse.

Q. How? A. By comparing her to divers

precious and pleasant things.

Q. To what doth he compare her eyes?

A. To a pair of Doves' eyes, verse 1.

Q. To what her hair?

A. To a flock of Goats

looking down from Gilead.

Q. To what her teeth?

A. To a flock of Sheep new washt, verse 2.

Q. To what her lips?

A. To a thread of Scarlet,

or the dropping of the honey-comb, vers. 3, 11.

Q. To what her neck?

A. To the Tower of David?

Q. To what her Breasts?

A. To two young

Roes, feeding amongst Lillies, verse 5.

Q. To what her love?

A. To the pleasure of

Wine, or the savour of sweet spices, verse 10.

Q. To what her whole Body?

A. To a Garden planted with Pomgranats, Spikenard Calamus, Cinamon, Myrrh, Aloes, &c. vers. 12, 13, 14.

Q. The Church, or the Soul of the Faithful being compared to a Garden, What doth she?

A. Call upon her Bridegroom, Christ Jesus, to be unto her a Fountain of living Waters, and to breathe upon her with the breath of his holy Spirit, that she may fructify. Q. In what?

A. In love and true obedience. Q. Why is the Church of Christ compared to these earthly perfections.

A. Because of our weak capacity, that by these visible beauties, we may in some measure apprehend the invisible glory of Christ and his elect.

## C H A P. V.

Q. WHAT doth Christ in this fifth Chapter?

A. Call the Faithful to a Banquet of Spices, Honey, Milk, & Wine. Q. What is signified thereby?

A. His bountiful Graces to the Faithful, verse 1.

Q. Are we ready to come when he calls?

A. No; Sleep, (that is, the cares of this World,) detain us. Q. Doth he then straight forsake us?

A. No; he stands without, calling still till his locks be wet with the dew of the night.

Q. What may we understand by that?

A. The long patience of the Lord towards sinners.

Q. But if we abuse his patience, what shall befall us?

A. We shall seek the Lord, and he will not be found.

Q. In his absence, what success have we?

A. We fall into the hands of cruel Watchmen.

Q. What be they? A. False Teachers.

Q. How do they handle us?

A. Wound our Consciences with their traditions.

Q. What marks doth the Church deliver of Christ, to find him out? A. She saith, his Head is of gold

verse 11. His Eyes are like Doves eyes, verse 12.

His Cheeks are as Beds of Spices and sweet flowers,

verse 13. His Lips like Lillies dropping with myrrh,

verse 14. His Hands as Rings of Gold, set with the

Chrysolite, verse 14. His Legs as Pillars of Marble

set upon sockets of Gold, verse 15. His Countenance

as Lebanon, and his Mouth as sweet things, ver. 15, 16.

Q. What is signified by these comparisons?

A. The infinite gifts and graces which the Presence of Christ brings to the Faithful.

C H A P. VI.

HOW is the Church assured of the Love of Christ?

A. By his Words. Q. What are they?

A. *I am my Beloved's, and my Beloved is mine.*

Q. How many Churches be there?

A. But one true Church, as there is but one Christ the Head thereof.

Q. How ought that Church to be affected?

A. Chastly, and without pollution.

Q. How is ~~her~~ <sup>she</sup> aspects? A. Fresh as the morning, fair as the Moon, clear as the Sun, and terrible as an army with banners, verse 10.

C H A P. VII.

HOW many are the special virtues of the Church?

A. Faith, Charity, and good Works.

Q. How are they expressed unto us?

A. By the similitude of the Palm-tree, verse 7.

Q. What are the properties of the Palm-tree?

A. The Leaves are always green, and the fruit continual. Q. Apply it?

A. As the Tree is always green, and full of fruit, so ought our Faith to be flourishing, and our good deeds without ceasing.

C H A P. VIII.

OF whom will the Church be taught?

A. Of Christ alone, verse 2.

Q. By whom is she upheld?

A. By the strength of his hands, verse 3.

Q. In what sort doth she desire Christ to manifest his love towards her? A. By setting her as a Seal upon his heart, and a Signet upon his arm, verse 6.

Q. What is his love?

A. A burning zeal not to be quenched, verse 7.

Q. How is his jealousy? A. Cruel, like the grave,

Q. Where is the dwelling of Christ?

A. In his Church.

Q. How must it be fortified with his presence?

A. With a Wall and a Door.

Q. What is understood by these two things?

A. Fidelity, and constancy.

## I S A I A H.

Q. **H**OW was Isaiah descended? A. From the lineage of Kings. Q. Who was his Father?

A. Amos, brother to Azariah, King of Judah.

Q. How long did he Prophesie? A. Threescore and four years, from the time of Uzziah, to the reign of Manasseh. Q. Who put him to death?

A. Manasseh. Q. Upon how many points doth the Doctrine of the Prophets consist? A. Three.

Q. Which be they? A. Instruction, reprehension, and consolation. Q. Instruction, how?

A. To teach them to know their sins.

Q. Reprehension, how? A. To rebuke for sin.

Q. Consolation, how?

A. To comfort them upon their repentance.

### C H A P. I.

Q. **W**HAT was the first sin that Isaiah reproved?

A. The ingratitude of the Israelites.

Q. Wherein stood their Ingratitude?

A. In forsaking their God that had nursed and brought them up. Q. How did he shew them their ingratitude?

A. By the example of brute beasts; the Ox and the Ass knowing their Master's crib.

Q. What was the second sin Isaiah reproved?

A. Obstinacy, or stubbornness of heart.

Q. How were the Israelites obstinate?

A. In that being plagued, they continued still in their wickedness, verse 5. Q. What is threatned to such kind of People?

A. Desolation to their land, and destruction to themselves, vers. 7, 8.



**Q.** What was the third sin that Isaiah reproved?

**A.** Hypocrisy. **Q.** Wherein were they hypocrites?

**A.** In thinking to please God with their multitude of sacrifices, notwithstanding they had neither faith, nor repentance.

**Q.** To pray then, or to do any other service to God without faith and repentance, how is that accepted?

**A.** The Lord turns away his face, hates it, and thinks it abominable, vers. 13.

**Q.** But if we come with a pure heart, how will he deal with us?

**A.** Though our sins were as red as Crimson, he will make them as white as snow, ver. 18.

**Q.** What was the fourth sin Isaiah reproved?

**A.** Extortion; their hands were full of blood, their Princes maintained thieves, and delighted in bribes; nor was the Widow or Fatherless regarded, verse 24.

**Q.** How did God threaten to punish them?

**A.** By pouring out his Vengeance upon them; and burning out the dross of their wickedness by the fire of affliction, verse 25.

#### C H A P. II. III. IV.

**Q**IN all the threatnings which God pronounceth against the world for sin, what is still remembred?

**A.** The mercy of his Covenant, that his Church should still be preserved, and planted. **Q.** Where?

**A.** In Jerusalem first, and afterward through the whole World, verse 2.

**Q.** What was the fifth sin that Isaiah reproved?

**A.** Haughtiness of mind. **Q.** How was it punished?

**A.** By being brought low, chap. ii. 12.

**Q.** What was the sixth sin that Isaiah reproved?

**A.** Men's confidence in their riches.

**Q.** How was it punished?

**A.** They were made poor, chap. ii. 19.

**Q.** What was the seventh sin that Isaiah reproved?

**A.** The Pride of Women.

**Q.** Wherein did their Pride consist?

**A.** In their looks, their gait, and their cloathing.

**Q.** How were their looks? **A.** Haughty.

**Q.** How was their gait? **A.** Mincing, and they made a tinkling with their feet, chap. iii. 16.

**Q.** How was their attire? **A.** Too costly and effeminate, using perfumes, bracelets, ear-rings, curlings, and such like, more than was needful.

**Q.** How did God punish them?

**A.** He turned their sweet odour into stink, their neat array into sack-cloth and raggs, their pride of hair into baldness, and their beauty into burning.

**Q.** Doth God excuse the Husbands of such Women?

**A.** No; he lets them fall by the sword, takes away the wise and strong from amongst them, and sets fools and effeminate Persons to rule the Land, ch. iii. 25.

# CHAP. V.—VII.

**Q. WHAT** doth Isaiah compare the House of Israel unto? **A.** To a Vineyard.

**Q.** Who planted it? **A.** God.

**Q.** With what? **A.** With the best plants.

**Q.** What fruit brought it forth?

**A.** Nothing but wild Grapes.

**Q.** What did the Lord do to it then?

**A.** He pulled down the hedge, and laid it waste.

**Q.** Against how many sorts of Men doth Isaiah pronounce a Wo, in this Chapter? **A.** Against five.

**Q.** What are the first? **A.** Extortioners: *Wo unto them that join House to House, and Land to Land.*

**Q.** What are the second? **A.** Drunkards: *Wo unto them that rise early to drink Wine, and to them that continue until night,* Chap. v. 11.

**Q.** Which are the third? **A.** Inticers to vanity: *Wo unto them that draw iniquity with cords of vanity, and sin as with Cart-ropes,* chap. v. 18.

**Q.** Which are the fourth? **A.** Perverters of Truth: *Wo be unto them that speak good for evil, and evil for good; which put darkness for light, and light for darkness,* ch. v. 20.

**Q.** Which are the fifth?

**A.** Contemners of Government: *Wo unto them that are wise in their own conceit,* verse 21.

**Q.** How shall it be with those Men?

A. Their root shall be as rottenness, and their bud as dust. Q. What else? A. The Lord will make a sign to a strange Nation, that shall come suddenly upon them, and destroy them, chap. v. 26.

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## C H A P. VII.—XXX.

Q. DID Isaiah prophesie of Christ? A. Yes.

Q. How? A. That he should be born of a Virgin, and be a stumbling block to many of the Jews, chap. vii. 14. Q. What should his name be?

A. Immanuel. Q. What doth that signify?

A. God with us; which name can agree with none but Christ, because he was both God and Man.

Q. Who did God make his instruments for punishing the Israelites? A. The Assyrians and Egyptians.

Q. How did they use their authority?

A. To their own glory.

Q. What was their reward? A. He was to them a fire, and consumed them; and to his repentant people, a light to comfort them, chap. x. 13, 17.

Q. What was that light?

A. Christ, the perpetual Peace-maker, ch. xi. 6.

Q. Who was the fire that destroyed the Assyrians?

A. The Medes and Persians, chap. xiii. 17.

Q. How did God punish the Israelites?

A. As his Children, to chastise them, chap. xiv. 1.

Q. How the Assyrians and others?

A. As his enemies, quite to destroy them, ch. xiii.

Q. Against how many Kingdoms did Isaiah prophesie.

A. Against eight. Q. Which be they?

A. The Kingdom of the Egyptians, ch. xix. The Kingdom of the Chaldeans, ch. xxi. The Kingdoms of Tyre and Sidon, ch. xxiii. The Kingdom of the Assyrians, ch. x. 16. The Kingdom of the Israelites, ch. xxii. The Kingdom of the Arabians, ch. xxi. And the Kingdom of the Devil, chap. xxvii.

Q. In which of these Kingdoms did God still reserve a small number to himself?

A. In the Kingdom of the Hebrews.

Q. Were the People soon instructed in the Word of God? A. No, but with much ado, and often repeating, precept upon precept, and line upon line.

Q. What was the reason? A. Their corruption of life, and slackness to all goodness, ch. xxviii. 7.

Q. How were they corrupt in life?

A. By professing God with their lips, and denying him in their hearts, chap. xxix. 13.

Q. What was the punishment assigned unto them for that? Q. Their Prophets were blind, and

could not direct; and they had their eyes shut up, that they could not see what was good for themselves.

Q. What learn we from that?

A. That the Preacher can neither teach, nor the hearer understand, except God open the mouth of the one, and prepare the heart of the other.

Q. How doth God punish sinners in this life?

A. With the Bread of Adversity, and the Water of Affliction, chap. xxx. 20.

Q. But if they repent, How be they rewarded?

A. With great plenty.

Q. What is the punishment of the wicked after this life? A. The torments of Hell.

Q. Is there any mention of Hell in the Book of Isaiah?

A. Yes. Q. Where? A. In chap. xxx. 33.

Q. Repeat the description? A. *Tophet is prepared of old; yea for the King; it is deep and large: the burning thereof is fire, and much wood; the breath of the Lord, like a River of Brimstone, doth kindle it.*

#### C H A P. XXXI.—XLV.

Q. **W**HEN we trust in the Lord, how doth he defend us? A. As the Lion doth his prey.

Q. But if we forsake him, and seek help from others, what shall become of us?

A. Both the helper and helped shall perish. ch. xxiv.

Q. What shall their habitation be?

A. A hole for Dragons, and a Court for Ostriches.

Q. But what shall be the habitation of such as depend upon Christ? A. Flourishing, and full of joy;



there shall neither Lion, nor noisome beast come near it, ch. xxxv. 9, 10. The weak shall be made strong: The blind shall see, the deaf shall hear: The lame shall leap, the dumb shall speak, chap. xxxv. 6.

Q. Who doth Isaiah prophesie shall prepare the way of Christ? A. John Baptist, chap. xl.

Q. Where should he proclaim his message?

A. In the Wilderness. Q. May the Essence of God be comprehended under any form?

A. No; no more than waters can be held in a Man's fist, Heaven measured with a span, the dust of the Earth numbered, or the mountains weighed, ch. xl.

Q. What is the Earth in his sight?

A. As a little dust.

Q. What are the Nations of the Earth?

A. As a drop of water, or as a Grasshopper.

Q. But what are they whom the Lord exalteth?

A. As a threshing instrument, able to bruise mountains to powder; or as a whirl-wind, to scatter hills like chaff, chap. xli. 15, 16.

Q. How doth Isaiah teach the People to avoid Idolatry? A. By describing unto them the power of God, and the weakness of Idols.

Q. What is the difference?

A. God is a living essence: Idols a dead metal. God is without beginning: Idols are made with Men's hands. God can do all things: Idols nothing. God knoweth all things: Idols nothing.

Q. What comfort have the faithful in distress?

A. To think they have a God that is able, willing, and promiseth to deliver them, chap. xlii.

#### C H A P. XLV—LV.

**Q**BY whom did God promise deliverance to his People, from the captivity of Babylon?

A By *Cyrus* King of Persia. Q What was *Cyrus*?

A An Heathen Prince. Q Did he not know God?

A Yes; by a certain particular knowledge of his Power, but did not worship him aright, chap. xlv.

Q How

**Q.** How many years did Isaiah Propheſie of this deliverance before it came to paſs?

**A.** An hundred years. **Q.** Why did God chuſe a Heathen Prince to deliver his people?

**A.** The more to expreſs his love and power; for the unlikelier the means was, the greater cauſe had the Iſraelites to glorifie him.

**Q.** Were not the Babylonians God's instruments for the puniſhing of his People? **A.** Yes.

**Q.** Why then is he ſo much offended with them for doing of it? **Q.** Becauſe in executing his judgments they ſhewed no mercy, and waxed proud by his victory.

**Q.** What was the cauſe of Iſrael's captivity?

**A.** Their tranſgreſſion.

**Q.** What was the cauſe of their deliverance?

**A.** The Covenant of God's Mercy, chap. l. 6.

**Q.** Of what continuance is God's Mercy?

**A.** For ever: *The Heavens ſhall vaniſh like ſmoak, and the Earth wax old like a garment; but the ſalvation of the Lord ſhall not be aboliſhed*, chap. li. 6.

**Q.** Of what continuance are his judgments?

**A.** But for a time: *Can a Woman forget the Child of her womb? If ſhe ſhould, yet the Lord wall not forget his People*, chap. v. xlix. liv.

**Q.** To whom muſt the afflicted fly? **A.** To God.

**Q.** How will he eſtabliſh them? **A.** In glory; Their foundation ſhall be of precious ſtones, ch. liv. In peace: They ſhall be far from oppreſſion, ver. 14. In ſtrength: Whoſoever ſhall gather himſelf againſt them, ſhall fall, verſe 15.

# C H A P. LV—LXV.

**Q.** **F**OR what doth God offer bleſſings unto us?

**A.** Neither for Gold nor Silver, but freely, as the Prophet ſaith, *Come, buy Water, Wine, and Milk, without Silver, and without Money*, chap. lv. 1.

**Q.** What is meant by Water, Wine, and Milk?

**A.** All things neceſſary to a ſpiritual life, as they are neceſſary to this corporal life.

**Q.** What is the recompence God requireth?

A Obedience; to execute Justice, the benefit where. of returns unto Man, chap. lvi. 1.

Q How are our Virtues acceptable?

A If they be without hypocrisy.

Q How do Hypocrites fast? A In punishing the body, and putting on sackcloth; notwithstanding that their hearts are full of malice, chap. lviii. 4, 5.

Q How do the faithful fast? A. In breaking the bonds of Wickedness, in feeding the hungry, in visiting the captive, and cloathing the naked, chap. li.

Q What brings us to the knowledge of these things?

A The Preaching of the Word.

Q What kind of Men must Preachers be?

A In voice, Trumpets: In care, Watchmen, to cry aloud, and continually, chap. lviii. lxii.

#### C H A P. LXV—LXVI.

Q. W H E N the Jews had such Preachers amongst them continually, and yet fell from the Lord, what was their punishment?

A They were rejected, chap. lxv. 13.

Q Who were chosen in their stead?

A The Gentiles, chap. lxv. Q What are they?

A All Nations but the Jews.

Q Doth his Mercy extend to all?

A Yes; and his Majesty beyond all.

Q How do you prove that? A Because when the Jews would have built him an House, he forbade them, chap. lxvi. 1. Q What was the reason?

A He filleth Heaven and Earth with his Glory; and therefore cannot be included in a Temple of stone.

## J E R E M I A H.

Q. W H E R E was Jeremiah born? A. In Anathoth a City within three miles of Jerusalem.

Q. W h o s e Son was he? A. The Son of Hilkiab.

Q When began he to Prophesie?

A In the thirteenth year of Josiah King of Judah.

Q. How long did he prophesie? A. Till the Captivity of Babylon, and somewhat after.

Q. How many years was that?

A. About forty years.

Q. When was he sanctified to his office?

A. Even from his Mother's womb, chap. i. 5.

Q. What did he after he was called?

A. Proclaim the will of him that sent him, without fear, chap. i. 17. Q. What do we learn thereby?

A. That Ministers must not intrude themselves into the Church before they are called: and when they are called, they must not be dismayed at any danger.

Q. What was the first sin Jeremiah reprov'd?

A. Idolatry.

Q. In what words?

A. *My people have forsaken me the fountain of living waters, to dig them pits, yea broken pits, that can hold no water,* chap. ii. 13.

Q. After this sin, what was required?

A. Repentance, and reformation of life.

Q. Upon repentance, what is promised?

A. Mercy, chap. iii. 12.

Q. In their repentance what did they?

A. Turn to the Lord.

Q. How?

A. With their whole hearts.

Q. What doth hypocrisy incur? A. God's wrath.

Q. What is God's wrath compared unto?

A. A consuming fire, chap. iv. 4.

Q. What his mercy? A. The waters of Shiloh.

Q. Wherein did God shew his Justice upon Israel?

A. In delivering them into their enemies hands.

Q. Wherein his Mercy? A. In saving some to

continue in his Church, *For, saith he, I will not make a full end of you,* chap. v. 18.

Q. Were the people full of wickedness, that the Lord was so much incens'd against them? A. Yes: they did cast out malice

and cruelty, as a fountain doth her waters, ch. vi. 7.

Q. Was there no estate clear?

A. No; neither Prince, Priest, nor People.

Q. What was their general sin?

A. Covetousness, chap. vi. 13.

Q. What



Q. What was their particular sin?

A. The Princes did not execute justice, chap. v. 28. The Priests did flatter the People in their sins, crying Peace, Peace, when there was no peace, chap. vi. 14. The People were of uncircumcised ears, and took delight rather in vain things than profitable doctrine, ch. vi. 10.

Q. How did they think to escape?

A. By flying to the Temple, where God had promised for ever to be present.

Q. How did God answer them?

A. In these words, *Will you steal, murder, and commit adultery, and swear falsely, and burn incense to Baal, and think to be delivered by standing before me in the Temple? No; I have required Obedience, and not Sacrifice*, chap. vii. 9.

Q. In what manner did Jeremiah prophesie their destruction?

A. By the entrance of the Assyrians (a mighty Nation) into their land.

Q. What were his words?

A. *Lo, House of Israel, I will bring a Nation upon thee from far, whose quiver is a sepulchre; and they shall eat thine harvest, and thy bread; they shall devour thy Sons and Daughters; they shall eat up thy sheep, and thy bullocks; they shall spoil thy vines, and thy fig trees; and they shall destroy with the sword thy fenced Cities*, chap. v. 15, 16, 17.

Q. Did they repent?

A. No; but provoked God's wrath with other sins.

Q. What were they?

A. Lying, chap. ix. 3. Deceit, ver. 4. and Dissimulation, ver. 8.

Q. Did Jeremiah foresee their danger?

A. Yes; and wisht his eyes were a fountain of tears, chap. ix. 1.

Q. How came that hardness of heart in them?

A. They did glory in their mis-deeds.

Q. What ought a Man to glory in?

A. Neither in wisdom, strength, nor riches, but in that he knoweth the will of the Lord, who sheweth mercy, judgment, and righteousness on the earth.

## CHAP. X.—XXI.

Q. **T**O whom only belongeth dominion?

A. To the Lord, mighty in power, and King

of Nations, ch. x. 6, 7. Q. What were the Israelites then, in leaving him to cleave to Idols?

A. Sots, and fools, ver. 8. Q. Why?

A. Because they left the truth to embrace the works of error. Q. What were the works of error?

A. Making of Images, ver. 15.

Q. Whence were they infected with this error?

A. From the Heathen.

Q. What other errors had the Heathen?

A. Divination by Stars, and South-saying.

Q. Is it not lawful to fear the conjunction of Stars and Planets? A. No. Q. For what reason?

A. Because the Lord hath forbidden it, in these words, *Be not afraid of the signs of Heaven, though the Heathen be afraid of such*, ver. 2.

Q. Will the Lord hear our prayer, if we abide in sin?

A. No, nor any that pray for us, chap. xi. 14.

Q. How odious is sin? A. So odious, that the land wherein sinners live, shall mourn, the herbs of the field wither, and the beasts and fowls of the air be consumed, chap. xii. 4.

Q. By what parable did Jeremiah prefigure the destruction of the Jews? A. By the parable of a

Linen Girdle, which he hid in a rock, and after certain days going to take it up, found it was rotten and fit for no use. Q. What was the meaning of that?

A. That as the girdle cleaveth to the loins, so had the Lord tied the house of Israel unto him; but since they had forsaken him, like the girdle, they should rot and be cast off, as fit for no use, chap. xiii. 10, 11.

Q. How hard is it for an evil man to do well?

A. As hard as to change the Blackmore's skin, or the Leopard's spots, ver. 23.

Q. Which are the four plagues God usually punish with? A. Pestilence, Famine, Sword, and Fire.

Q. How do the wicked people reward them that tell them of their sins?

A. With curses; as the Jews did Jeremiah, xv. 10.

Q. But what doth the Lord for his people?

A. In time of their vengeance favours them, and suffers the others to perish.

Q. Fell it out so with Jeremiah?

A. Yes; for when the Jews were led away captive, the enemy gave Jeremiah choice to live in his own country, or go whither he would, ch. xxxix. 11, 12.

Q. With what pen doth the Devil write iniquity in the hearts of the obstinate? A. With an Iron Pen?

Q. What is signified thereby? A. That Men accustomed to sin, can hardly be reclaimed.

Q. What is pronounced against them that make flesh their arm: that is, depend upon Men, and forget God? A. A heavy curse, chap. xvii. 5.

Q. How many ways did Jeremiah suffer under the hands of the Jews? A. Three manner of ways: first, they curst, and spake evil of him; then they took counsel against his life; at last they smote him, and cast him into prison, chap. xv. 10. xviii. 18. & xx. 2.

#### C H A P. XXII.—XXX.

Q. WHAT were the works commanded the Jews?

A. To execute Justice, chap. xxii. 9. to deliver the oppressed; to favour the stranger; to help the fatherless and Widow; to do no violence, nor shed blood. Q. What were the works they did?

A. They builded houses with bribes, and chambers with extortion; they used their neighbours help, and paid him not his hire, chap. xxii. 13.

Q. What followed? A. Destruction without pity, ver. 11. They were led into captivity, their King slain, and left unburied, ver. 19.

Q. Who misled the King? A. The false Prophets.

Q. What was their reward?

Q. *Wo be unto them that scatter the sheep of my Pasture, saith the Lord,* chap. xxiii. 1.

Q. How did Jeremiah prophesie a redress for this inconvenience. A. By the coming of Christ the true Pastor. *Behold, saith the Lord, I will raise unto David a righteous branch, &c. In his days Judah shall be saved, and Israel dwell in safety,* chap. xxiii. 5, 6.

Q. What is the Prophets doctrine compared unto, when he threatens? A. A fire, or a hammer that breaketh a stone, chap. xxiii. 29.

Q. What is it like when he promises?

A. Comfortable Waters, or precious Balm.

Q. How long lived the Israelites in bondage under the King of Babel? A. Seventy years, ch. xxix. 10.

## C H A P. XXX.—XLI.

Q. **A**FTER their denounced servitude, how doth Jeremiah comfort the Jews?

A. *First*, With their return again to their own Country, ch. xxx. 3. *Secondly*, With the destruction of their enemies, ver. 16. *Thirdly*, With joy, plenty, and peace, chap. xxxi. 12, 13.

Q. What assurance doth Jeremiah give of God's promise? A. As sure as he is God of Heaven and Earth, and giveth the Sun to rule the Day, and the Moon the Night, chap. xxxiii. 20.

Q. What is recorded in this Book of the virtues of the Sons of Jonadab, for reproof to the Jews?

A. That their Father gave them a commandment, and it was kept the space of three hundred years.

Q. What was the commandment? A. That none of that flock or family should drink Wine.

Q. Of what descent were the Sons of Jonadab?

A. Not Israelites, tho' more zealous in the service of God than they.

Q. Who imprisoned Jeremiah?

A. King Jehoiakim first, and then Zedekiah.

Q. When he was in prison, did he neglect his office?

A. No; for when he could not speak to the Jews, he sent to them Baruch with a Book, containing all the Curses of God against the Jews.

Q. Who wrote it? A. Baruch, from the mouth of Jeremiah, chap. xxxvi. 4.

Q. To whom did Baruch read it?

A. To the Princes, who told the King of it.

Q. Which King? A. Jehoiakim.

Q. How did he accept it? A. He burnt it?

Q. What did Jeremiah then? A. He



A. He wrote another Book, chap. xxxvi. 32.

Q. What was the message of the Lord that Jeremiah declared to Zedekiah, the King?

A. That he should yield himself to Nebuchadnezzar and the City should be saved.

Q. Did Zedekiah regard his counsel?

A. He heard it, but did not perform it.

Q. What was his hindrance?

A. His Princes, who perswaded him against it.

Q. What did the Princes do to Jeremiah?

A. Put him into a Dungeon.

Q. Who wrought his deliverance?

A. Ebed-melech a Moor, and one of the King's Eunuchs, chap. xxxviii. 7.

Q. What became of Zedekiah for disobeying?

A. His eyes were put out, and his Sons slain before his face, chap. xxxix. 6, 7.

Q. How went it with Jeremiah?

A. He found favour with Nebuzaradan the chief Captain, who gave him liberty and reward, as the Lord before had promised unto him.

#### C H A P. XLI. *to the End.*

Q. WHOM did Nebuchadnezzar make his Substitute over Palestine?

A. Gedaliah the Son of Ahikam.

Q. Who slew Gedaliah?

A. Ishmael, the Son of Nethaniah.

Q. Why? A. In the envy of his Government.

Q. What did the people afterwards?

A. Went under Johanan into Egypt.

Q. Had not Jeremiah forbidden them so to do?

A. Yes; but they obeyed not.

Q. Wherefore did they not obey?

A. They feared war and famine, chap. xlii. 14.

Q. What followed their disobedience?

A. They were destroyed from the least to the most.

Q. By whom? A. By King Nebuchadnezzar, that came against Egypt; so what they feared in their

own Country (famine and war) fell upon them in another. Q. Who destroyed the Kingdom of

Babylon. A. Cyrus. Q. Who moved him to it?

A. The Spirit of God. Q. For what causes?

A. Because they gloried in the spoil of Israel, and said, *We offend not, because they have sinned against the Lord, the hope of their Fathers,* chap. i. 7, 11.

Q. What was Nebuchadnezzar called?

A. The hammer of the World. Q. Why?

A. Because he had smitten down all the Princes and people of the World, chap. li. 23.

## LAMENTATIONS.

### Q U E S T I O N.

OF whom may we learn true Christian compassion?

A. Of the Prophet Jeremiah. Q. Wherein?

A. In lamenting for his Countrymen the Jews, notwithstanding they had reviled, beaten, and imprisoned him, and sought his death, and all for his love and good-will towards them.

Q. Wherein consisted his love?

A. In daily admonishing them of their sin, that they might repent; and shewing them before-hand what plagues would follow if they repented not.

Q. What was it he did lament them for?

A. Their subversion and overthrow.

Q. By whom was their subversion contrived?

A. By the Babylonians, their cruel enemies.

Q. In what manner? A. First, they were besieged, then suffered Famine, insomuch as they died in their streets, and the Mothers devoured their own Children, chap. i. 1, 11. and chap. ii. 12. Of Princes they became tributaries, chap. i. 1. Their joy was turned to tears, ver. 2. Their freedom to captivity, ver. 3. Their gorgeous buildings to a deformed heap, ver. 4. Their friends forsook them, ver. 8. Their enemies laughed at them, ver. 9. Their valiant Men were trodden down; their young Men slain; their

Virgins deflowered. ver. 15. And (which was the grief of all griefs) their God had forsaken them: for when they stretched out their hands, there was none to comfort them, vers. 16, 17.

**Q.** What were their most intolerable sins?

**A.** Their despising the counsel of the Prophets; their revolting from the truth, to embrace falshood and vanity, and their abusing the long-suffering of God.

**Q.** Did the Lord forewarn them of this desolation?

**A.** Yes, many hundred years before it came, even from the time of Moses, and so from age to age, until the very hour of their captivity, Deut. xxviii. 64.

**Q.** In this extremity what refuge doth the Prophet shew them? **A.** The holy mount of the God of mercy.

**Q.** How must they reach unto that mount?

**A.** With the arms of repentance, and patience: with repentance, in confessing their sins, and being sorry for the same; and with patience, in humbly attending the hour of their deliverance.

**Q.** Was this all the Prophet did for them?

**A.** No; like a holy and virtuous Pastor, he joined in fervent prayer with them, that it would please the Lord to shorten their days of wretchedness, chap. v.

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## E Z E K I E L.

### C H A P. I.—X.

#### Q U E S T I O N.

**B**Y whom was Ezekiel called to prophesie?

**A.** By God. **Q.** Where? **A.** In Chaldea.

**Q.** At what time? **A.** When Jehoiakim King of Judah, his Mother, and many lived in captivity under Nebuchadnezzar, chap. i. 2, 3. **Q.** To what end?

**A.** To assure them, though they had yielded themselves prisoners to the King of Babylon, and lived in servitude to him five years, yet the Lord would remember his promise, and bring them home again.

**Q.** Did they distrust in him?

**A.** Yes; and began to murmur.

Q. Did not Ezekiel prophesie before?

A. Yes; and by the counsel of him and Jeremiah, Jehoiakim did voluntarily submit to the King of Babylon; and therefore to excuse the Prophets, God gives him a new gift of prophecy. Q. Of what sort?

A. A hand appears, and delivers him a book.

Q. What was written in that book?

A. Wo and lamentation, chap. ii. 10.

Q. What was he bid to do with this Book?

A. Eat it; that is, imprint it's words in his heart.

Q. How was the taste of it in Ezekiel's mouth?

A. As sweet as Honey, chap. iii. 3.

Q. Did the people regard his message?

A. As the people do now a-days God's preachers, but very slightly. Q. Was he thereby discouraged?

A. No; God emboldened him, and gave him a forehead as hard as Adamant, to out-face their rebellion.

Q. What if he had been discouraged, and given way to their sin? A. Then the People dying in their sins, their blood should have been required at his hands.

Q. If he taught them, and they did not repent, what would been the case? A. Their blood should be upon their own heads, chap. iii. 18, 19.

Q. How did Ezekiel prophesie the destruction of Jerusalem? A. By the parable of his hair, the one part whereof he would burn, the other cut with a sword, and scatter the third in the wind, chap. v. 2.

Q. What did that signify? A. That one part of the people should die through famine; the second be slain; and the third led into captivity, ver. 13.

Q. All the while this is threatning, how doth the Prophet comfort them? A. By shewing, that a remnant should be saved, and find mercy, chap. vi. 8.

Q. How did God deliver that remnant in time of vengeance? A. By setting a mark upon them, by which they were known, chap. ix. 6.

Q. What were the Prophet's words concerning their deliverance? A. *As sure as I live, saith the Lord, I will bring you from the People, and will gather you out of the Countries wherein you are scattered, with*



*a mighty hand, and with a stretched-out arm, and in my wrath poured out, chap. xx. 33, 34.*

# CHAP. X.—XXII.

**Q.** AFTER Jehoiakim, and the rest were led into captivity, those that remained still in Judea, how did they live? **A.** Like murderers and Idolaters.

**Q.** Who missed them? **A.** Jezaniah, the Son of Zur, and Pelatiah the Son of Penaiiah.

**Q.** What did they boast of? **A.** That God had utterly forsaken those that were in captivity, and given the land unto them in possession, chap. xi. 15.

**Q.** How was that reproach punished?

**A.** Pelatiah, one of the chief Princes, was struck with sudden death, chap. xi. 13.

**Q.** What doth Ezekiel say against false Prophets?

**A.** That they should be consumed in the midst of their vanities, chap. xiii. 14.

**Q.** How did the false Prophets seduce the People?

**A.** By sowing pillows under their elbows, and covering their heads with vails.

**Q.** What is the meaning of that?

**A.** They flattered them with security, and blinded their eyes with false delusions, ver. 18.

**Q.** In the time of God's wrath may the wicked presume of safety for being in company with the godly.

**A.** No.

**Q.** Your proof?

**A.** *If, (saith the Lord God) I send my sword through this land, and say unto it, destroy both Man and beast in it, though Noah, Daniel, and Job were in the midst of it, they should deliver neither Son nor Daughter, but their own Souls by their righteousness, chap. xiv. 17.*

**Q.** How doth God oftentimes punish us for sin?

**A.** Even by the same means by which we made ourselves to sin; as violence with violence, lust with lust; and as he did with the Israelites, who caused the Egyptians, Assyrians, and Caldeans to punish them for Idolatry, amongst whom they had learned Idolatry.

**Q.** Will God punish one for the sin of another?

**A.** No; every soul that sinneth shall suffer; the Son

shall not bear the iniquity of the Father, neither shall the Father bear the iniquity of the Son; but the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon himself.

**Q.** How is it said then that God will punish the sins of the Fathers upon the Children, to the third and fourth generation?

**A.** That is meant, if the Children continue in the sins of their Fathers, but otherwise not.

**Q.** If the righteous Man become wicked, what is his reward?

**A.** Condemnation.

**Q.** If the wicked Man forsake his wickedness and live uprightly, what is his reward?

**A.** Forgiveness, chap. xviii. 26, 27.

# CHAP. XXII.—XXXVII.

**Q.** **W**HAT sins, besides Idolatry, hastened the destruction of Jerusalem?

**A.** Murthring of the Prophets, oppressing the stranger, neglecting the Fatherless and Widow, prophaning the Sabbath, sowing of dissention, committing of incest, taking of bribes, usury, and extortion.

**Q.** How many signs and parables did Ezekiel teach?

**A.** By fifteen, whereof one (that of his hair) being spoke of before, there remains but fourteen.

**Q.** What is the first of the remaining fourteen?

**A.** The Parable of the six Men that came with swords; and one in white cloathing, with pen and ink in his hand, chap. vi.

**Q.** What doth that signify?

**A.** The fierce Soldiers that should enter Jerusalem: and by him in white, the mercy of the Lord, to mark such as should be saved.

**Q.** What is the second?

**A.** The vision of the man in white, that took burning coals from the Altar, and scattered them abroad, chap. x.

**Q.** What doth that signify?

**A.** The burning of the City of Jerusalem.

**Q.** What is the third?

**A.** The Parable of Ezekiel carrying forth his stuff out of the City by night, chap. xii.

**Q.** What

Q What doth that signify? A That even so the Israelites should be led captive with their burdens.

Q What is the fourth? A. Of eating bread with trembling, and drinking water with trouble, ch. xii.

Q What was signified by that?

A The torment of mind, and affliction of body that should accompany the Israelites.

Q What is the fifth? A. Setting up a wall, and daubing it with untempered mortar, chap. xiii.

Q What doth that signify? A The false Doctrine of the Prophets, who when one did tell a lie, another would maintain it. Q What is the sixth?

A The parallel of the Vine without fruit, ch. xv.

Q What doth that signify?

A That if Jerusalem, which was the Congregation that God had taught, did not bring forth the fruit of good living, according to his Doctrine, like the barren Vine, it should be thrown into the fire.

Q What is the seventh?

A The two Eagles, chap. xvii.

Q What doth that signify?

A The two Kings of Egypt and Babylon, ordained for the scourges of Jerusalem.

Q What is the eighth? A The Parable of Lion and Lions whelps, that were given to raving, and to devour, and at the last were taken in snares, ch. xix.

Q What doth that signify?

A By the Lion is signified Jehoahaz, and by the whelps his two Sons, Jehoiakim and Jehoiakin, which devoured the blood of the Prophets, and at last were all three taken in the snares of the King of Egypt and Babylon. Q What is the ninth?

A The Parable of the Forrest consumed with fire, chap. xx. 47. Q What doth that signify?

A Jerusalem compared to a Forrest, should be consumed with fire. Q What is the tenth?

A The Parable of the two Sisters, Aholah and Aholibah, who were proud, lascivious, and incontinent.

Q What doth that signify?

A The two Kingdoms of Judah and Israel, which

both became Idolaters, and therefore are compared to unchaste Women, that forsake their Husbands to follow strangers, chap. xxiii.

**Q.** What is the eleventh? **A.** The Parable of the bad Shepherds, that fed and cloathed themselves of their flocks, yet neglected the care of them, suffering them to be scattered and devoured.

**Q.** What doth that signify?

**A.** Careless Magistrates, that being set to rule and govern the people, so they may live at ease, care not what becomes of their charge, but use them with all tyranny and cruelty, chap. xxxiv.

**Q.** What is pronounced against such Magistrates?

**A.** The Lord will rise up against them, and require the blood of the People at their hands.

**Q.** What is the twelfth?

**A.** The field of dead bones, whereunto Ezekiel was brought by the Spirit of God.

**Q.** What doth that signify? **A.** That as God in the sight of Ezekiel did gather the dead bones together, cloathed them with sinews and flesh, and breathed life into them, raising them in perfect shape of Men, as they lived before; so sure it was, and much more certain, that he was able to bring back his Children from captivity.

**Q.** Of what is that a sign unto us else?

**A.** Of the resurrection of our bodies after death.

**Q.** What is the thirteenth? **A.** The parable of the seething pot, wherein were divers joints, which were taken out by piece-meal, and the pot left empty to melt upon the coals, chap. xxiv.

**Q.** What doth that signify?

**A.** The hot vengeance of God against Jerusalem: the destroying of the people by little and little, and trying of the remnant like metal in the fire.

**Q.** What is the fourteenth?

**A.** The Parable of the death of Ezekiel's Wife.

**Q.** What doth that signify? **A.** That as God took from him her that was the pleasure of his eyes;



so would he pollute his Sanctuary, that was the pride and pleasure of the Israelites, chap. xxiv. 16.

A. Against what strange Nations did Ezekiel prophesie? A. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog, and in them against all the enemies of God's Church.

Q. What did Ezekiel prophesie against these People?

A. Destruction. Q. Why?

A. Because they rejoiced at the misery of his People, and were as pricking thorns in the house of Israel.

Q. How should they be destroyed?

A. In the same manner that they had destroyed the Jews, and with more cruelty. Q. By whom?

A. By the Babylonians. Q. Of what comfort did Ezekiel prophesie beside the return of the Jews?

A. Of the coming of Christ, the true Shepherd, that should give his life for his sheep, chap. xxxiv. 23.

Q. That and all the other blessings of God, why are they bestowed upon us? A. Not for our deserts, but through the mercy of God, chap. xxxvi. 22.

#### C H A P. XXXVII.—XLVIII.

Q. WHAT doth Ezekiel prophesie in these last Chapters? A. Of the re-edifying of the

City and Temple of God; and of the service, and orderly government that should be amongst them, as had been before? Q. What is meant by the Waters that Ezekiel saw issue from the Temple?

A. The graces that should be bestowed upon the Church under the Kingdom of Christ, chap. xlvii. 1.

Q. What is meant by the rising of the waters?

A. That God's graces should increase and decrease, chap. xlvii. 5. Q. What by the multitude of Trees

that stood on the one side, and on the other side of the waters? A. The multitude of those that should be refreshed by the doctrine of Christ, chap. xlvii. 12.

Q. What by the meeting of these several waters in one sea? A. That all the world should be refreshed

with the Gospel, and be as it were one Temple of

the Lord. Q. What is meant by the wholesomness of the Doctrine of the waters? A. The purity of the Doctrine of the true Church. Q. What by the Fishes? A. The great numbers of hearers.

Q. By what the marshes and myrie places? A. The wicked and reprobate. Q. What by the fruitfulness of the Trees that grew on each side? A. The prosperity of the faithful.

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D A N I E L.

C H A P I.—IV.

Q. WHEN was Daniel called? A. In the time that Ezekiel lived, and when the Jews were Captives in Babylon. Q. Who was King of Babylon?

A. Nebuchadnezzar. Q. Besides the People, what did Nebuchadnezzar bring with him from Jerusalem?

A. The Vessels of the Temple of the Lord.

Q. What did he with them?

A. Placed them in the Temple of his God.

Q. How did Nebuchadnezzar dispose of the Jews?

A. He commanded Ashpedaz, the Master of his Eunuchs to call out of the Hebrew Sons, certain that might be trained up to serve him, chap. i. 3.

Q. What kind of persons should these Sons be?

A. Such as were noble, witty, and of comely stature.

Q. What should be done to these young Gentlemen?

A. They should be instructed in the language and customs of the Caldeans. Q. To what purpose?

A. That so they might forget their own country, and their religion.

Q. How long should they be trained in that fashion?

A. Three years, ver. 5.

Q. What allowance had they?

A. Meat and drink from the King's table.

Q. Who were the chief among them?

A. Daniel, Shadrach, Meshach, and Abednego.

Q. How did these like the King's allowance?

A. They would not eat of it. Q. Why?

A. Because they would not be defiled with the portion of the King's meat, which was given them to make them forget their accustomed sobriety, ver. 8.

Q. What did the chief of the Eunuchs then?

A. Was afraid they would not look so well as the rest of their brethren, and so the King would be incensed, ver. 10.

Q. But what did Daniel?

Q. Intreated their Governor to try them ten days with pulse and water, and if at the ten days end they looked not so well as their other fellows, he should deal with them as he thought good, ver. 13.

Q. Did their Governor give consent? A. Yes.

Q. And how were they at the ten days end?

A. They looked better than all the rest that did eat of the portion of the King's meat, ver. 15.

Q. What gifts did God bestow upon these four?

A. The gifts of knowledge and understanding.

Q. Beside these, what gave he to Daniel?

A. The gift of Prophecy, and to interpret Dreams and Visions, ver. 17.

Q. When they were brought before the King, how did he like them?

A. He found them wiser than all his Inchanters and Astrologers, ver. 20.

Q. What did the King then?

A. Dreamed a Dream; which he could not remember, chap. ii. 1.

Q. Of whom did he ask counsel?

A. Of his Inchanters, ver. 2.

Q. Did they tell him what was his Dream?

A. No; they could not, ver. 10.

Q. How did the King take it?

A. He commanded not only them, but all the wise Men of Babylon, should be put to death, of which number was Daniel, Shadrach, Meshach, and Abednego, ver. 12.

Q. How did they escape then?

A. Daniel intreated respite of the King, and he would tell him his dream, and the interpretation.

Q. Did the King give him respite?

A. He did, ver. 16.

Q. Whither went Daniel?

A. To his other Brothers, ver. 17.

Q. What to do? A. To have them join in prayer with

with him to their God, that it would please him to reveal this mystery unto him, ver. 18. —

**Q.** What success had they in their Prayers?

**A.** God shewed Daniel the dream, and the interpretation thereof, ver. 22.

**Q.** Went he presently to the King?

**A.** No; but gave God thanks first, and praised his holy name, ver. 19.

**Q.** What was the dream?

**A.** He saw an Image, the head whereof was gold, the breast and arms silver, the belly and thighs brass, the legs Iron, the feet part iron, part clay.

**Q.** How long did it seem to stand before the presence of the King? **A.** Till a stone cut without hands smote it in pieces, and scattered it like the chaff of the summer-floor.

**Q.** What became of the stone?

**A.** It turned to a great mountain, and filled the whole earth, ver. 31—35.

**Q.** What was Daniel's interpretation of the dream?

**A.** By Gold, Silver, Brass and Iron, were meant the four monarchies of the world.

**Q.** Which was likened to Gold?

**A.** The Babylonians.

**Q.** Which to Silver?

**A.** The Persians.

**Q.** Which to Brass?

**A.** The Macedonians.

**Q.** Which to Iron and clay?

**A.** The Romans. And as these metals did excel one another in goodness, so did all the four ages; growing still worse and worse, till the coming of Christ.

**Q.** What is meant by the stone?

**A.** The Kingdom of Christ, that should come at the end of these: which should overthrow the last, and remain when all the rest were extinct.

**Q.** How did the King reward Daniel for interpreting his dream? **A.** Made him chief Ruler over the Province of Babylon.

**Q.** In this prosperity did Daniel forget his brethren?

**A.** No; he made a request to the King for them, and he advanced them likewise to great offices.

**Q.** In what place?

**A.** In the Province of Babylon; but Daniel sat as chief Judge in the King's Gate, chap. ii. 43.

**Q.** What befel afterwards?



A. The King set up an image, and commanded it to be worshipped. Q. Where did he set it?

A. In the Plain of Dura. Q. What was the penalty of them that did not bow to this image?

A. To be burnt in a fiery furnace.

Q. To what end did the King ordain this ceremony?

A. Because he feared the Jews, by their Religion, would have altered the state of the Common-wealth; and therefore he meant to bring all to one kind of Religion.

Q. Who did refuse to worship this Image?

A. Shadrach, Meshach, and Abednego.

Q. How were they dealt withal?

A. Accused, and brought before the King.

Q. Why brought they not Daniel as well as them?

A. It seemeth they were afraid to accuse him, by reason of his great favour with the King.

Q. What did the King do to Shadrach, Meshach, and Abednego? A. Threatned them first; but when they would not yield, he commanded them to be bound, and cast into the burning furnace.

Q. Were they destroyed by fire?

A. No; their God, in whom they trusted, sent an Angel unto them that preserved them, and burnt the King's Officers, chap. iii.

Q. What did this do to the King?

A. Astonished him, so that he bad them come forth.

Q. When they came forth, was any thing about them perished? A. Not so much as an hair of their head; nay, their garments retained not so much as any scent of the fire, ver. 27.

Q. Why was this Miracle done?

A. As well to confirm the faith of his Servants, as to make the King confess the God of Heaven to be of power above his Idols.

Q. Did the King make any such confession?

A. Yes; and ordained a Law, that whosoever blasphemed the God of Shadrach, Meshach, and Abednego, should be torn in pieces, ver. 2, 9.

## C H A P. IV.—VIII.

**Q.** HOW oft did the King dream? **A.** Twice.  
**Q.** What was his Dream?

**A.** A Tree in the midst of the Earth, tall and spreading, so that the Fowls of the air did build in it, the Beasts of the field were covered with the shadow, and all flesh fed with the fruit thereof: Then he beheld the Watch-man, and an Angel descended from Heaven that said, *Cut down the Tree, break his branches, shake off his leaves, and scatter his fruit, that the Beasts may flie from under it, and the Birds from off the branches: Nevertheless, leave the stump, or his root, in the earth, and bind it with a band of Iron, amongst the grāss, and let it be wet with the dew of Heaven, and let his heart be changed from Man to Beast, and let his portion be amongst the Beasts of the field, till seven years be past over him,* chap. iv. 8—17.

**Q.** What was Daniel's interpretation?

**A.** That the Tree did represent the King's person; the heighth, breadth, and fruitfulness thereof, his magnificence and pomp; the cutting of it down, his disposition to live amongst the Beasts of the field for seven years, till he did confess the Most High to bear rule over the Kingdoms of Men, and to dispose of them according as he pleased.

**Q.** Why did God send this vision to the King?

**A.** To admonish him of his intolerable Pride and Blasphemy against him.

**Q.** Was he converted at the interpretation thereof?

**A.** No; but continued still in his pride, till God drove him from his Kingdom.

**Q.** When was he restored?

**A.** At the end of seven years; when he confessed his sin, and glorified God.

**Q.** What became of him afterward?

**A.** His Kingdom was augmented, and he died in peace, chap. iv. 36.

**Q.** Who succeeded him?

**A.** Evilmerodah, and then Belshazzar?

**Q.** What did Belshazzar? **A.** Made a Feast to a thousand Princes, and drank Wine.

Q. At what time?

A. Even when Darius had besieged the City.

Q. What plate had he to drink in?

A. The holy Vessels of the Lord, which Nebuchadnezzar brought from Jerusalem?

Q. Who drank in them?

A. He, his Princes, Wives, and Concubines.

Q. Was God displeased therewith? A. Yes.

Q. How did he shew his displeasure?

A. By a hand-writing upon the wall.

Q. What was the writing?

A. MENE, God hath numbred thy Kingdom, and hath finished it. TEKEL, Thou art weighed in the balance, and found too light. PERES, Thy Kingdom is divided to the Medes and Persians.

Q. Who read it? A. Daniel.

Q. What was his reward? A. A purple Robe, a chain of Gold, and to be made the third Ruler in the Kingdom, chap. v.

Q. How long lived Belshazzar after this?

A. He was slain that night.

Q. Who succeeded him? A. Darius.

Q. How old was he when he took that Kingdom?

A. Threescore and two years old, ver. 31.

Q. What favour found Daniel with Darius?

A. He made him one of the three that commanded hundred and twenty Governours, which were set over the whole Kingdom of Babylon, chap. vi. 2.

Q. How did his fellow-officers take it, that he being a stranger should be equal with them in authority?

A. Envied him. Q. Was that all?

A. No; they laid a snare to entrap his life.

Q. How was that? A. They caused the King to make a Decree, and seal it, that whosoever did offer any petition, either to God or Man, for thirty days but to the King, should be cast into the Lions den.

Q. How did they know this would entrap Daniel?

A. Because they knew that he was religious, and thrice every day he used to pray unto his God.

Q. Did Daniel, for the Decree, refrain from Prayer?

A. No. Q. Why? A. Because he knew it was better to disobey man than God.

Q. Where did his enemies espy him at Prayer?

A. In the window of his House, which opened towards Jerusalem.

Q. Did they straight-way catch him?

A. No; they told the King first.

Q. How did he take it?

A. He was much grieved for Daniel.

Q. How went it then with him?

A. Daniel was taken and thrown into the Lions Den, and a stone put upon the mouth of the cave.

Q. Where was the King at that time?

A. He was present, and sealed the stone with his signet, that the Law might be thoroughly executed.

Q. What said the King to Daniel when he was let down? A. He comforted him? Q. How?

A. In these words: *The God whom thou always serveest even he will deliver thee.*

Q. Whither went the King? A. To his Palace.

Q. How did he rest that night?

A. He could not sleep, chap. vi. 18.

Q. What did he in the morning?

A. Rose early, and came to the Cave.

Q. What said he when he came thither?

A. Cried aloud, and asked Daniel, if his God had delivered him? Q. What answered Daniel?

A. That God sent an Angel, and stopt the mouths of the Lions, ver. 22. Q. Was Daniel then taken up?

A. Presently; and his accusers, their Wives and Children cast down in his stead.

Q. How did the Lions use them?

A. Tore them in pieces.

Q. What did this Miracle work in Darius?

A. Two things: great joy, and the publication of a Decree. Q. What was the Decree?

A. That all Nations should tremble and fear before the God of Daniel?

Q. What was the first Vision that Daniel saw?

A. The Vision of the four Beasts.



Q. What is understood by that?

A. The four Monarchies before spoken of?

Q. Of the four, which was the worst?

A. The Roman Monarchy. Q. Why?

A. Because in it sprang up the most bitter persecution of the Church of God, chap. vii. 25.

C H A P. VIII.—XII.

Q. WHAT was Daniel's second Vision?

A. The Ram with two horns, and the Goat with one. Q. What is understood by the Ram with two horns? A. Darius, and his two Kingdoms of the Medes and Persians.

Q. What is understood by the Goat with one horn?

A. Alexander, sole King of Macedonia, that slew Darius, and became Monarch of the World.

Q. Who succeeded Alexander?

A. The Empire was divided into four parts, by four of his Princes; whereof Cassander had Macedonia, Seleucus Syria, Antiochus Asia the less, and Ptolomeus Egypt. Q. Who succeeded Seleucus?

A. His son Antiochus. Q. What was he?

A. A great persecutor of the Church, chap. viii. 12.

Q. How was he put down? A. By the hand of God.

Q. Did Daniel see the end of their captivity?

A. Yes; and it was told in a vision how many years it should be from the building of the Temple to the coming of Christ. Q. How many years was that?

A. Four hundred, thirty and four years.

H O S E A.

C H A P. I.—VI.

Q. WHEN did Hosea Prophesie? A. In the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah; and in the days of Jeroboam King of Israel, chap. i. 1. Q. How long did he prophesie?

A. Seventy years. Q. What were his Doctrines?

A. Both alluring and deterring.

Q. How did he allure the People?

A. By the sweetness of God's promises.

Q. What to do. A. To obey and love him.

Q. How did he derer them?

A. By threatening God's plagues to fall upon them for their vicious and wicked living.

Q. Was there Idolatry in those days?

A. Yes, very much. Q. Where was it practised?

A. In the Synagogues, and other places.

Q. What doth the Prophet call the Synagogue?

A. *Diblam*; that is, Rottrenness.

Q. What doth he call the People?

A. *Gomer*; that is, Corruption, the Daughter of Rottrenness. Q. Why doth he use these terms?

A. To shew the filthiness of their Idolatry.

Q. What was the fruit of this corruption?

A. *Lo ammi*; that is, Not my People.

Q. What is understood by that?

A. That so long as we delight in sin, we are not God's People. Q. What is the fruit of sin?

A. Destruction. Q. What causeth destruction?

A. Want of knowledge, chap. iv. 6.

Q. How cometh want of knowledge?

A. By neglecting God's Word.

Q. What do we fall into for want of knowledge?

A. Into all manner of sin, as swearing, lying, killing, stealing, and whoring, chap. iv. 2, 3.

Q. What is necessary for preventing those evils?

A. Instruction from those that are learned.

Q. What will the Lord do to the Minister that is not able to instruct? A. Cast him off.

Q. What to the People, that being instructed, do not follow him? A. The same, chap. iv. 6.

#### C H A P. IV.—XIV.

Q. **W**HAT is the fruit of affliction? A. It causeth us to seek to God, as the wounded to the Physician. Q. Will God be ready to receive us?

A. Yes; and to heal us, as he did wound us.

Q. How must we come to the Lord?

A. With obedience of heart towards him, and love towards our neighbours, chap. vi. 6.

Q. How will he entertain us?

A. He will be our God, and we shall be his people, chap. ii. 22. He will be joined to us as the Bridegroom to his Bride, never to be separated, ver. 20.

Q. But if we keep aloof from him, and come not to him, what will he do?

A. He will forsake us, as we forsake him.

Q. For what doth the Prophet complain against the King? A. For surfeiting and excess, chap. vii. 5.

Q. For what against the People?

A. For flattering the King in his wickedness.

Q. For what else? A. When they cried, they did not cry to him, ver. 10. when they sought help, it was at the hands of Men, ver. 1.

Q. How doth God deal with us when we flee from him to the help of Men?

A. He spreads a net before our feet, and intangles us in our devices, ver. 12.

Q. Whither did Israel flee for help? A. To Egypt.

Q. What found they there? A. Nettles in their pleasant places, and thorns in their tabernacles.

Q. How were they plagued at home?

A. With famine and slaughter.

Q. With famine, how? A. The Floor and the Wine-presses did not feed them, and the new Wine failed them, chap. ix. 2. Q. With Slaughter, how?

A. *Ephraim, saith the Lord, shall bring forth his Children to the murderer, ver. 12, 13, 14, 15.*

Q. Was this the last of their punishments?

A. No; Samaria, the chief City of Israel was destroyed as the foam upon the water, chap. x. 7. And the rest of the Cities the sword fell upon, and devoured them, chap. i. 6.

Q. What became of the People that survived?

A. They were led away into Assyria, ver. 5.

Q. How doth God express the terror of his judgments against the wicked?

A. In comparing himself to a Whirlwind, and them

to chaff; himself to a Lion, and them to his prey, whom he will scatter and devour, chap. xiii. 3, 8.

Q. How doth he express his favour to the godly?

A. He will say to death, *I will be thy death*; and to the grave, *I will be thy destruction*, ver. 14.

Q. How might Samaria, and the whole Kingdom of Israel have avoided their ruin?

A. By hearkning to their Prophets, that told them of it long before. Q. What must we learn by that?

A. By the harms that fell out to Israel, to avoid the like threatned on us, if we forsake not our wickedness, and return and repent.

## J O E L.

### Q U E S T I O N.

WHAT doth Joel teach? A. Repentance.

Q. How? A. By telling Judah of the great plague that was fallen upon them for their sins.

Q. What was the plague? A. Famine.

Q. In what manner? A. Their Corn and Fruit-trees were destroyed. Q. How?

A. By Caterpillars, and other cankerous worms.

Q. What was the efficient cause of this plague?

A. Drunkenness, and surfeiting, chap. i. 5.

Q. What was the effect?

A. Men howled, and Cattle pined, ver. 10. 11.

Q. What is the means to avoid such like Plagues?

A. Repentance and Prayer, ver. 14.

Q. But Judah not reforming by this Plague, what other doth Joel prophesie should fall upon them?

A. The Sword. Q. By whom?

A. The King of the Assyrians.

Q. What kind of a person doth he describe him?

A. One before whose face should stand terror, and behind his back destruction, chap. ii. 3, 6.

Q. How doth he teach to avoid this Plague?

A. By Repentance and Prayer likewise, ver. 15, 16.

Q. What did the Lord promise if they repented?



A. For scarcity, abundance: *I will send you Corn, and Wine, and Oil, (saith the Lord) and you shall be satisfied, ver. 19. and for war, peace: I will remove far from you your enemies, ver. 20.*

Q. What doth he promise beside?

A. Increase of spiritual grace; and the confusion of them that were their enemies, chap. iii. 7, 8.

## A M O S.

### Q U E S T I O N.

OF what birth was Amos? A. A poor Herdsman's Son. Q. Where was he born?

A. At Tekoah, a poor Town, six miles from Jerusalem. Q. In whose days did he prophesie?

A. In the days of Uzziah King of Judah, and Jeroboam King of Israel.

Q. How doth he procure authority to his doctrine, considering he was of so base Parentage?

A. By saying, that his words are the words of God.

Q. Against whom did he first Prophesie?

A. Against Damascus, the Philistines, Tyre, Idumeans, Ammonites and Moabites.

Q. What was his purpose in that?

A. To shew, that if God punished the sins of such as scarce had any knowledge of him, much more would he afflict the Jews, whom he had from age to age nursed up in his discipline.

Q. Against whom did he next prophesie?

A. Against the Kingdoms of Israel and Judah.

Q. What sins of theirs doth he find out?

A. Cruelty, presumption, security, lack of pity, hoarding up of Corn, and covetousness.

Q. How were they cruel?

A. They turned judgment into wormwood; that is, instead of equity, they executed oppression, chap. v. 7.

Q. What was the punishment of that sin?

A. They should build Houses, and not dwell in them; and Vineyards, and not eat the Grapes, ver. 11.

Q. Why? A. Because the foundations were laid by the ruin of the poor.

Q. How were they presumptuous?

A. Notwithstanding God's threatenings, they still thought themselves innocent.

Q. How did he reprove that sin?

A. By asking a Question.

Q. What was the Question? A. Shall a Trumpet be blown in the City, and the people not be afraid? that is, Can God by his Prophets cry out against sins, and the People think there is no sin? chap. iii. 6.

Q. How were they secure?

A. They stretcht themselves upon beds of Ivory, ate the Lambs of the Flock, had music, drank wine in bowls; but no man pitied the poor, chap. vi. 4, 5.

Q. What is the punishment of such people?

A. Their feasts should be turned to mourning, their songs to lamentations, and their ease to distress, chap. viii. 3.

Q. How were they covetous?

A. They swallowed up the poor, chap. iv.

Q. How was that? A. By hoarding up things necessary for food and cloathing, and so procuring a dearth that they might sell dear, even the very refuse of their merchandise; and made their great measure small, and their weight little, chap. i. 5, 6.

Q. What hath the Lord sworn he will do to such a people? A. He hath sworn by the excellency of Jacob, that he will never forget any of their works, chap. viii. 7. Tho' they dig into hell, thence he will fetch them; though they climb up to Heaven, from thence he will bring them; though they sink into the bottom of the Sea, there will he command the Serpent to bite them; and though they go into captivity, he will follow them with the sword, and set his face against them; there shall be no way for them to escape, chap. ix. 2, 3, 4.

The End of Amos.

## O B A D I A H.

## Q U E S T I O N.

**W**HAT sin doth Obadiah complain of?

A. The lack of Charity. Q. In whom?

A. In Brother towards Brother.

Q. What were the Brotherhood?

A. The Edomites against the Israelites.

Q. How were they Brethren?

A. The Edomites came of Esau, and the Israelites of Jacob.

Q. What wrong did the Edomites to the Israelites?

A. Joined with their enemies, rejoiced at their destruction, and helped to bear away the spoil, ver. 11, 12. Q. How did God punish them?

A. He made the House of Jacob a fire, and the House of Joseph a flame, and set the Edomites between them as stubble, to be devoured, ver. 18.

## J O N A H.

## Q U E S T I O N.

**W**HITHER was Jonah sent? A. To Nineveh, the chief City of the Assyrians.

Q. What to do? A. To Preach.

Q. Did he obey the Commandment of God?

A. No; he broke it. Q. How?

A. He went another way. Q. Whither?

A. To Tarshish. Q. What moved him to do so?

A. His own reason. Q. Why?

A. Because he thought the Jews repented not by his Doctrine, much less would the Heathen.

Q. How did he for passage?

A. Hired a Ship, and paid his fare.

Q. When he was at Sea what happened?

A. A Tempest. Q. What caused the Tempest?

A. God. Q. To what end?

A. To check the disobedience of Jonah.

Q. What did Jonah during the tempest. A. Sleep.

Q. What did the Mariners?

A. Studied to find out the cause of the disturbance?

Q. After what manner? A. By casting of Lots.

Q. To whom fell the Lot? A. To Jonah.

Q. What did the Mariners with Jonah?

A. Threw him into the Sea.

Q. Was he drowned? A. No; though his sin deserved it, yet God preserved him. Q. How?

A. He sent a Whale, that swallowed him.

Q. What followed? A. The tempest ceased, and the Mariners glorified God.

Q. But what did Jonah, being in the Fish's belly?

A. Thought upon his sin, and cried to the Lord.

Q. How did the Lord deliver him?

A. Caused the Fish to cast him up upon the dry land.

Q. How long had he been in the Fish's belly?

A. Three days, and three nights.

Q. And what followed then? A. The Lord spake to Jonah the second time, and bade him arise, and go to Nineveh, and preach Repentance.

Q. Did he now obey? A. Yes; and cried in the streets, *Yet forty days, and Nineveh shall be destroyed.*

Q. How did the People entertain his Doctrine?

A. With fear and trembling. Q. What did they?

A. Proclaimed a Fast from the greatest to the smallest; the King himself rose from his Throne, cast off his Robe, and put on sack-cloth, commanding all his subjects to do the like; and that neither Man nor beast should taste food till they had cried to the Lord for mercy. Q. When the Lord saw their repentance, what did he?

A. Turned away his wrath, and saved their city. Q. How did Jonah take their deliverance?

A. He was angry. Q. Why?

A. Because being a Prophet, he should be found false of his word, and therefore began to upbraid God.

Q. In what manner? A. O Lord, saith he, *was not this my saying when I was yet in my Country, That thou wast a gracious God, merciful, and slow to anger, and repentest thee of evil; for which cause I fled to*



*Tarshish: Therefore I beseech thee take my life, rather than let me live to infamy.* Q. Whither went he?

A. Out of the City, to see if after forty days the Lord would destroy the City.

Q. On which side of the City sat he?

A. On the East side. Q. How was he covered?

A. He built him a booth. Q. What did God cause to grow over him, to shadow him? A. A Gourd.

Q. What became of the Gourd? A. The next morning a Worm struck it, and it withered.

Q. Had Jonah any inconvenience in that?

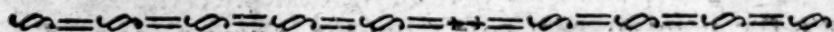
A. The Eastern wind and Sun beams beat upon Jonah's head, and made him faint, so that he was grieved for the loss of his Gourd.

Q. What said the Lord to him then?

A. *Hast thou pity, said he, on the Gourd, for which thou hast not laboured, nor made it grow, which came up in a night, and perished in a night; and wouldst thou not have me to pity Nineveh, wherein there are six score thousand persons, that cannot discern the right hand from the left, and also much cattle?*

Q. What was the end of sending Jonah to Nineveh?

A. By the sudden repentance of these heathen people, to reprove the obduracy and hardness of heart in his own Children, that many years were called upon, and these but a few days.



## M I C A H.

### Q U E S T I O N.

WHAT sin did Micah reprove in general?

A. The contempt of God's word.

Q. How did the Jews condemn the word?

A. In forbidding the Prophets to prophesie.

Q. What persons did he reprove? A. The Princes.

Q. For what did he reprove them?

A. For selling Justice for money, and eating the flesh of the People, slaying off their skins, breaking their bones, and chopping their flesh to pieces,

Q. What is understood by that?

A. The pilling and polling of the common-wealth.

Q. Whom else doth he reprove?

A. The Prelates for their great Covetousness and Symony, chap. iii. ix.

Q. And whom else?

A. The rich Merchants.

Q. For what?

A. Because they were full of lies and deceit, ch. vi. 12.

Q. What are the virtues he commanded?

A. Silence and patience, chap. vii. 5, 6.

## N A H U M.

### Q U E S T I O N.

WHAT doth Nahum teach? A. That it is dangerous to resolve to live in the fear of God, and fall from it again.

Q. By whose example?

A. By the example of the Ninevites.

Q. Did they so? A. Yes; they quickly forgot the preaching of Jonah, and the mercy that God shewed them at that time; and turned again to their former iniquity, for which Nahum prophesies their utter destruction by foreign enemies.

Q. Were they then destroyed? A. Yes.

Q. By whom? A. By the Chaldeans.

## H A B A K K U K.

### Q U E S T I O N.

WHAT did Habakkuk Preach against?

A. The pride and tyranny of the Chaldeans, that were puffed up with their spoils and victories.

Q. To what doth he compare the Men of this world?

A. To Fishes.

Q. What is his reason?

A. Because as amongst the Fishes, the great devour the small, so it is among men, chap. i. 14.

Q. How loathsome is tyranny and pride?

A. So loathsome, that the very stones of the wall shall cry out against it, chap. ii. 11. Q. What did he prophesie should be the end of the Chaldeans?

A. Ruin and destruction. Q. By whom?

A. By the Medes and Persians, chap. ii. 8.

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## Z E P H A N I A H.

### Q U E S T I O N.

W H E N prophesied Zephaniah? A. In the days of Josiah, King of Judah.

Q. How did he terrify the wicked?

A. By fore-telling them of their utter destruction, and carrying into captivity.

Q. How did he comfort the godly?

A. By prophesying their return and happiness, and the revenge God would take upon their enemies.

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## H A G G A I.

### Q U E S T I O N.

W H O are the three last Prophets in the Old Testament? A. Haggai, Zechariah, & Malachy.

Q. When were these three sent?

A. After the seventy years captivity were expired.

Q. For what cause? A. To comfort the People, and to encourage them to haste to the building of the Temple at Jerusalem.

Q. Were they slack in that business then?

A. Yes; by preferring their own private gain, in toiling for wealth, and building themselves fair houses, before the glory of God. Q. What was the reason?

A. They had no reason at all; yet as corrupt men, that never want policy to excuse their vile disposition, they pretended the time was not yet come, chap. i. 2.

Q. Who reprov'd them?

A. God first, and Haggai afterward.

Q. How did God reprove them?

A. By sending a famine amongst them.

Q. How did the Prophet reprove them?

A. By rebuking them in these words, *Is it time for your selves to dwell in cieled houses, and not to build the House of the Lord*, ver. 4.

Q. Were they thereby converted? A. Yes.

Q. What was the sign of their repentance?

A. Fear before the Lord, ver. 12.

Q. How did the Lord comfort them?

A. He sent his Spirit unto them, saying, *Bring Wood and build this House, and I will be favourable unto it*, ver. 8.

Q. Who were the Chief of the People in this work?

A. Zerubbabel the Son of Shealtiel, and Jehoshua the Son of Jehosedeck the High Priest.

Q. What was the Promise of God unto them?

A. That although his House seemed nothing like so sumptuous and beautiful as that which Solomon built; yet if they would have patience, the time should come that he would make it far more glorious.

Q. How is that to be understood?

A. Not of the material Temple, built with wood and stone; but of the spiritual, which should be erected by the coming of Christ, chap. ii. 9.

Q. What saith the Lord here of their Sacrifices?

A. That they were unclean. Q. How?

A. Not in the things themselves, but because the persons that offered them were unclean.

## Z E C H A R I A H.

### Q U E S T I O N.

W H O S E Son was Zechariah? A. Barachia's Son.

Q. For what purpose was he sent?

A. To instruct and comfort the People.

Q. How did he instruct them?

A. That they should avoid the wickedness of their fathers. Q. How did he comfort them?

A. By telling them, God would be merciful unto them; assist them in their work, chap. i. 16. Put back



their enemies, ver. 21. Fill them with all plenty of graces, ver. 17. Be a wall of fire about his Church, and a continual light in the midst thereof, chap. ii. 5. And that Zerubbabel, as he had begun, so should he finish the Temple against all hinderances, chap. iv. 9.

Q. If they did serve the Lord, upon whom would he cast their afflictions? A. Upon their enemies.

Q. How should their zeal to God's service be manifested? A. By their works, chap. i. 3.

Q. What should be their best cloathing?

A. Not silks, nor precious stones, but Righteousness through Christ, chap. iii. 4.

Q. What doth he prophesie of Christ?

A. That he should be both King and Priest, by the Crowns that were set upon the head of Joshua.

Q. Why should these Titles be attributed unto him?

A. To signify all power was given unto him, spiritual and temporal.

Q. In what sort was Christ promised to come?

A. Humbly, and in poverty, riding upon an Ass, chap. ix. 9.

Q. Why?

A. Because the Prophets had set forth his Kingdom without majesty and pomp, yet that his dominions should stretch from Sea to Sea, ver. 40.

Q. But wherein was their error?

A. In their gross and earthly imaginations, having the eyes of their minds fixt upon the transitory pomp of this world, and not upon the true and spiritual glory of Eternity, and Heavenly things!

Q. After the Jews return, and re-edifying of the Temple, were they at peace?

A. No; they had many afflictions and temptations, for the trial of their patience, and approving of their faith; only such as believed, had peace of conscience.

The End of ZECHARIAH.

## M A L A C H Y.

## Q U E S T I O N.

WHAT is the first sin that Malachy reproveth?

A. Obstinate Hypocrisy. Q. Wherein?

A. In that the Jews were manifest offenders, and yet seemed to justify themselves, chap. i. 6.

Q. If we make God our Father, what doth he require of us? A. Honour. Q. If we make him

our Lord, what? A. Fear, chap. i. 6.

Q. What is the second sin Malachy reproveth?

A. Carelessness in the Priests, that thought any sacrifice was sufficient, and did not examine whether they were according to the Law or not, ver. 8.

Q. What was required in the Priest?

A. A care in his heart to serve God aright, and his lips to be a treasure of knowledge to instruct the people, chap. ii. 1, 7.

Q. What is the third sin that the Prophet reproveth?

A. The marrying Wives of a strange Religion.

Q. What is the punishment of that sin?

A. The Lord will cut him off that doth so, ver. 11.

Q. What is the fourth sin?

A. Breach of Wedlock, ver. 14.

Q. What is the fifth? A. Their distrust, saying, it was in vain to serve God, seeing the proud prospered, and they were crossed, chap. iii. 14, 15.

Q. From whence proceeded that sin?

A. From want of patience, and submitting to God's pleasure; for if they saw not God's help ever present to defend them, they would straightway murmur; which was a sign also of ingratitude. Q. How?

Q. In that they forgot their former deliverance.

Q. Who should be the next Prophet to succeed him?

A. John Baptist.

Q. Wherein should his office consist?

A. In joining the people together in one unity of faith, and pronouncing God's judgments against such as should refuse to receive Christ, chap. iv. 5.

Q. Who should be the last? A. Christ Jesus, the true Sun of righteousness, whose comfortable beams of mercy should shine upon our Souls to eternal happiness. *Amen.*

The End of the OLD TESTAMENT.



# THE HISTORY OF THE New Testament.

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JOHN xv. 4.

*Except we abide in Christ, we can do no good thing.*

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The INTRODUCTION.

QUESTION.

WHAT doth the New Testament include?

A. The Gospel. Q. What is the Gospel?

A. A message of glad-tidings.

Q. What doth it principally contain?

A. The History of Christ.

Q. Upon how many points stands the History of Christ? A. Upon five. Q. Which be they?

A. Upon his Birth, his Life, his Death, his Resurrection, and his Ascension.

Q. What doth his Birth teach us?

A. That he is the day-star of mercy, risen to con-

duct us out of the darkness of death, and guide our feet in the way of peace, Luke i. 79.

Q. What doth his Life teach us?

A. All the Virtues requisite for a true Christian; he being the Way, the Truth, and the Life, John xiv. 6.

Q. What doth his Death teach us?

A. That our debt is paid, and the rigour of the Law satisfied, due to us for our sin, wherein consisteth our full redemption, Mat. xx. 20. Gal. ii. 5.

Q. What doth his Resurrection teach us?

A. The conquest over Death, Sin and Hell, wherein standeth our Justification, Rom. iv.

Q. What doth his Ascension teach us?

A. That our passage into Paradise is by him only made open, which before (through sin) was shut against us, to the intent that where he is, we may also be, John xii. 26. and xvii. 24.

Q. What doth Christ then require of us, for all these benefits? A. Two things.

Q. Which be they? A. Faith and Obedience.

Q. What is Faith? A. An assured belief of all his words and deeds. Q. What is Obedience?

A. A constant endeavour to perform all that he hath commanded, Mat. xxviii. 20.

Q. How doth the Old and New Testament agree?

A. In this, that they both teach to know one God, embrace one Faith, and erect one Church.

Q. How do they differ? A. Four manner of ways.

Q. Which be they? A. First, touching their publication: Secondly, their effect and fruit: Thirdly, their ceremonies: and Fourthly, their teachers.

Q. How do they differ touching their publication?

A. The Law was published with terror, but the Gospel with joy. Q. How in their fruit?

A. The fruit of the law is death, Deut. xxvii. 26. The fruit of the Gospel, Life, John xvii. 3.

Q. How, touching their Ceremonies?

A. In the Law, their Altar was made of stone: In the Gospel our altar is Christ Jesus, Heb. iii. 10. In the Law, they did sacrifice Calves: In the Gospel, our



sacrifice must be the calves of our lips, Prayer and Thanksgiving, Heb. xiii. 15. In the Law, they did Circumcise the fore-skin: in the Gospel, we must circumcise and cut off the lewd affections of our hearts, Rom. ii. 29. In the Law, their Passover was a Lamb of the flock, Exod. xii. 3. In the Gospel, our Passover is the Lamb Christ Jesus, 1 Cor. v. 7. In the Law the Passover was but the shadow of the thing: In the Gospel, our Passover is the thing itself.

**Q.** How do they differ touching their Teachers?

**A.** The Publisher of the Law was man, Moses: the Publisher of the Gospel, God and man, Christ: The Teachers of the Law fore-told the coming of Christ in the flesh, Isa. vii. 14. The Teachers of the Gospel foretells his coming in glory, Mat. xxiv. 30, 31. and xxv. 31. The Teachers of the Law led forth the Children of God to Canaan, Josh. xii. 6. The Teachers of the Gospel direct them to Heaven, Mat. v. 3, 10. They delivered them from the hands of human tyrants, Exod. xii. 13. Judg. xvi. 30. Christ in the Gospel set us free from the hands of the spiritual Tyrant, the Devil, 1 Cor. xv. 54.

**Q.** How many are the Writers of the Gospel?

**A.** Four. **Q.** Which be they?

**A.** Matthew, Mark, Luke, and John.

**Q.** Is the subject of those holy Writers all one?

**A.** It is. **Q.** What method shall we then use, to draw particular points of Doctrine from each of them, and not iterate any thing?

**A.** Divide the whole History of Christ into four parts, and every part into four branches.

**Q.** What are the four branches in the Gospel according to St. Matthew?

**A.** The Birth of Christ, his persecution, Baptism, and election of his Apostles.

# St. MATTHEW.

## QUESTION.

**WHAT** was Matthew by profession?

**A.** A Publican. **Q.** What were the Publicans.

**Q.** Those kind of Jews, which in the name of the Romans did gather up the taxes and talages imposed upon the People. **Q.** How came he to be an Apostle?

**A.** Christ called him as he was sitting at the receipt of Custom; who presently, notwithstanding the scandal and bad report which the Jews had given out of Christ, and that he himself was exceeding rich, left all and followed him.

**Q.** What did Matthew first set down?

**A.** The coming of Christ into the World.

**Q.** How is that? **Q.** Two manner of ways.

**Q.** Which be they?

**A.** Once in the flesh, many times in the spirit.

**Q.** How comes he in spirit?

**A.** Two manner of ways; by grace, to inspire us, as when the Spirit of God fell upon the 70 Elders, Numb. xi. 25, 26. and upon the Apostles, Acts ii. 3, 4. or by faith, to assure us, as St. Paul faith, the same Spirit beareth witness with our spirits, that we are the children of God, Rom. viii. 15, 16.

**Q.** By what example do we learn Christ's coming in the Spirit?

**A.** By the example of God's appearance to Elijah.

**Q.** How was that? **A.** First came a mighty wind, and tore the rocks, but God was not there; then rose an earth-quake, but God was not there; then came a fire, but God was not there; at last came a soft and still voice, and God was there, 1 Kings xix.

**Q.** Doth Christ's spirit descend into us after the same manner? **A.** Yes. **Q.** How?

**A.** First, there comes the breath of his threatening voice, to break our stony hearts; then an earth-quake, that is, a trembling at his judgments; thirdly, a fire,

to try if we repent aright ; last of all, a soft voice of happy tidings, which is the Lamb Christ Jesus.

Q. How was his coming in the flesh ?

A. He was conceived by the Holy Ghost, and born of the Virgin Mary, chap. i. 18.

Q. Is this all the times he shall come in the flesh ?

A. No ; he shall come at the latter day.

Q. In what manner ?

A. In power and great glory, chap. xxiv. 30.

Q. What to do ? A. To judge the World with righteousness, and the People with equity ; that is, to give to every one according to their deeds, ch. xvi.

Q. Why did Christ take upon him our flesh ?

A. To satisfy for our sins.

Q. How ?

A. In suffering underneath the justice of God, what we had deserved.

Q. What was the first evil that Christ suffered ?

A. Persecution. Q. When ?

A. As soon as he was born. Q. By whom ?

A. By Herod, King of the Jews.

Q. How came Herod to be King ?

A. He bought it of Cæsar for a great sum of money.

Q. How did he behave himself in the Kingdom ?

A. Like a bloody tyrant, he slew all that were of the lineage of King David, and burnt their pedigrees, because he feared to be driven from his seat and authority, by one whom he heard should spring of that family ; and therefore likewise he slew his sister, and her husband that was a Jew, and put to death his own Son which he had begot upon a Jewish Woman.

Q. How long was it ere he could seat himself in the Kingdom ? A. Thirty years continually making war upon the Jews, so hard did they endure the government of a stranger.

Q. Why was Jerusalem troubled, when news was brought of the birth of a new King, which was Christ, seeing they were weary of the Government of Herod ?

A. First, to flatter him, because they would seem to be affected as he was ; for he was greatly troubled, chap. ii. 3. And secondly, because they feared there

would arise a new occasion of blood-shed, by the contention of the two Kings.

Q. What was the end of Herod's malice to Christ?

A. As it is of all persecutors of God's people, his own ruin; for Christ was delivered from his rage, chap. ii. 13.

Q. Did his rage so end?

A. No: when he saw himself mocked of the wise men, that promised to bring him word where Christ was, he most cruelly slaughtered all the young Children of Bethlehem, and the coasts thereabouts, thinking so to be sure of his destruction, ver. 1.

Q. Was it no fault in the wise men to break promise to Herod? A. No; it was lawful to break promise, when the honour of God would be injured.

Q. How was Christ preserved?

A. By his Parents going with him to Egypt.

Q. Why did Christ, being God, give place to the fury of Herod? A. To shew that it is lawful for us to fly from persecution, and save our lives, so it may be done without scandal to the Gospel, ch. x. 23.

Q. Why did he flee into Egypt rather than to any other country? A. For two causes: First, that the Scripture might be fulfilled, according to the Prophet Hosea, *Out of Egypt have I called my Son*. And secondly, to shew that he would forsake the Jews for their ingratitude, and receive the Gentiles.

Q. Wherein consisted their ingratitude?

A. In stoning the Prophets, and men of God, which were sent unto them for their souls health, ch. xxiii.

Q. How doth Christ prophesie their ingratitude should be punished? A. By threatening upon them a spiritual and corporal plague?

Q. What was the spiritual plague?

A. Famine of the Word, and scarcity of Teachers.

Q. What was their corporal plague?

A. Ruin of their City, desolation of their Temple, and a general scattering of their whole Nation, at whose hands shall be required the blood of all the Saints, from Abel to Zechariah the Son of Barachia, whom they slew between the Temple and the altar.



**Q.** How many were the benefits God bestowed on the Jews? **A.** Innumerable; but these especially, He saved Noah from the flood, Abraham from the Chaldeans; he brought them afterward out of Egypt through the Red Sea; he fed them in the Wilderness with meat from Heaven, and Water from the Rock; for forty years space their garments never waxed old; he led them dry over Jordan; he gave them possession of one and thirty Kingdoms; he instructed them in his true service; he built them a Temple; he supplied them daily with Prophets to be their guides: and finally, sent his only begotten Son amongst them, to be a Physician both of their Bodies and Souls, whom they most cruelly put to death.

**Q.** What first made known the Birth of Christ?

**A.** A Star, which appeared in the East, chap. ii. 2.

**Q.** How did that Star differ from other Stars?

**A.** In three respects: First, as touching the place where it stood, being lower than other Stars: Secondly, with respect to its motion, moving directly forward and not circularly: And thirdly, in respect of the time it appeared in its brightness, it shone as well by day as by night. **Q.** To whom did the Star appear?

**A.** To wise men in the East, to conduct them where Christ was born: **Q.** What was signified by that Star?

**A.** The Spirit of God, which must illuminate our hearts, or we shall never find the way unto Christ.

**Q.** When the wise men found Christ, what did they? **A.** As men must do when they have once got the knowledge of him?

**Q.** What is that?

**A.** Acknowledge our love and service to him by our external oblations.

**Q.** What were their Oblation?

**A.** Gold, frankincense, and myrrhe: gold, as he was a King; frankincense, as he was a Priest; and myrrhe, as he was a Prophet, ver. 11.

**Q.** Instead of these three things, what ought we Christians to offer unto him?

**A.** For gold, purity of Life: For frankincense, prayer and thank giving: And for myrrhe, patience

in adversity. Q. In the Eleventh Chapter of this Gospel, Christ saith, *I thank thee, Father, that thou hast hid the knowledge of thy will from the wise and prudent, and hast shewed it unto babes*: Yet here it is said, that the wise men came and worshipped him: What difference is there betwixt the wise men spoken of there, and those mentioned here?

A. By the wise men there, is to be understood of such as arrogantly depend upon their own knowledge, and measure all things by human reason: But by the wise men in this place, must be understood of such as reject the power and wisdom of man, and cleave only to the grace of God in Christ, for which reason they are called Babes, chap. xi. 25.

Q. In professing of Christ, what comfort have we?

A. A threefold comfort: First, we know he is our Lord, who can, and will defend us from all our enemies, chap. xxviii. 18, 20. Secondly, he is our Teacher and will instruct us in all things necessary to salvation. And thirdly, our spiritual Physician, to call us unto him to comfort and heal our afflicted consciences, chap. xi. 28. Q. Where is the end of the Old Testament, and beginning of the New?

A. In the Baptism of Christ; for by that, God doth as it were point unto us, and shew, that he is the true Messias, and Saviour of the world.

Q. By what sign? A. By the visible appearance of the Holy Ghost, and the voice that was heard, *This is my beloved Son, in whom I am well pleased*, ch. iii. 17.

Q. How many things are required in Baptism?

A. Three: the visible element, which is Water; the Word; and a promise of grace.

Q. What was the difference between the Baptism of John, and the Baptism of Christ?

A. John did Baptize with Water to Repentance: but Christ did Baptize with Fire, that is, by the holy Spirit working in our hearts to the remission of sins.

Q. Why is John said to prepare the way of the Lord?

A. Because his Doctrine was Repentance; and no man can come unto Christ, except he first confess the

damnable state he is in through sin, and be heartily sorry for the same; faithfully believing only by the merits of Christ to be delivered from it.

**Q.** Whom did God first call to his service?

**A.** Poor Fisher-men.

**Q.** What do we learn by their calling?

**A.** First, an example of Charity in Christ, that of his tender mercy and grace chose such poor and simple men to be the chief Pastors and Pillars of the Church. Secondly, an example of faith and obedience in them, who no sooner were called, but straightway left all they had, and followed Christ, chap. iv. 22.

**Q.** How did they follow him?

**A.** With such resolution, that they willingly underwent poverty, scorn, slander, and death itself. Besides, they were but once called upon, and they readily obeyed, and followed him.

**Q.** How did Christ lead his Disciples?

**A.** Two manner of ways, bodily and spiritually. Bodily, by inuring his body to travel by sea and land, in city, field, mountain, and valley, for the publishing of the Gospel, and work of their salvation. Spiritually, by manifesting unto them great signs and arguments of humility, patience, love, fortitude, and all other virtues of the mind; so that what he was, such he would have them, and all his followers, to be.

**Q.** Why did not Christ choose his Disciples amongst the mighty, learned, and rich men of the world?

**A.** Because the mighty stand upon their reputation, the learned are obstinate in their opinions, and the rich enthralled with covetousness.

**Q.** Was there none of this sort came when Christ called them? **A.** Yes, but they were but few; of rich men, Zacheus and Matthew; of gentlemen, the Centurion, and Joseph of Arimathea; and of the learned, Nicodemus, Gamaliel, and Saul.

**Q.** Did these men leave all and follow Christ?

**A.** They did. **Q.** How then had Matthew a House to entertain Christ in afterward?

**A.** To forsake all, is not understood to clean depart

from all which they had; but to make no reckoning of their goods, otherwise than might serve to the glory of God, and the relief of his poor distressed members.

**Q.** Why doth Christ call his Apostles and ministers the salt of the earth? **A.** Because as the property of salt is to bite, purge, and preserve, so their doctrine ought to testify, reprove, and instruct.

**Q.** Why are they called the Light of the World?

**A.** Because in doctrine and conversation, they must be as shining and glorious guides to the dark minds of the ignorant.

**Q.** Is it not enough for them to preach the Gospel openly, and with boldness of heart?

**A.** No: they must likewise bring forth fruits of good life by their deeds of charity, chap. v. 26.

**Q.** In how many things consisteth the testimony of a good life? **A.** In three: in holiness, which belongeth to God; in righteousness, which belongeth to our neighbour; and in soberness, that belongeth to ourselves, which are real testimonies of a good life.

**Q.** For how many causes ought we to serve God?

**A.** For three causes; first, because he created us: socondly, because he loved us: and thirdly, because he redeemed us by his Son Jesus Christ.

## St. M A R K.

### Q U E S T I O N.

**W**HAT was Mark? **A.** A Disciple of Peter's, of whom he had learned the Acts of Christ.

**Q.** What are the branches to be handled in this Gospel? **A.** The Tempting of Christ, his Fasting, Prayer, and Miracles. **Q.** When was Christ tempted?

**A.** As soon as he had received Baptism; whereby we learn, that the Spirit of God begins no sooner to work, but it is as soon cross'd and over-thwarted by the spirit of the Devil, chap. i. 12.

**Q.** What is the difference between these two spirits?

**A.** The Spirit of God is loving, gentle, meek, not



forcing, nor threatning: The spirit of the Devil is subtil, cruel, false, and full of terror: between these two Spirits, the spirit of man is continually tossed; the one working for our salvation, the other for our damnation. Q. Who did tempt Christ?

A. Two sorts of Creatures. Q. What were they?

A. The Devil, and the Jews.

Q. From whence fetcheth the Devil his arguments wherewith he tempteth mankind?

A. From three things: either from the wit and reason of men, the customs of the world, or from the corruption and wresting of the Scriptures, as appears from his manner of tempting our blessed Lord.

Q. What doth the Devil tempt unto? A. Sin.

Q. What is the nature of sin? A. To destroy.

Q. What follows sin? A. A two-fold judgment; the one inward, as torment of conscience, and decay of gifts; the other outward, as contempt and reproach of the word.

Q. How many kinds of temptations are there? A. Two.

Q. Which be they?

A. Bad, which proceed from the Devil and his instruments; and good, which proceed from God.

Q. How doth God use to tempt?

A. Two manner of ways: by trials on the right hand, and by trials on the left.

Q. How doth he tempt us by trials on the right hand?

A. By offering us temporal blessings, as wealth, promotion, and such like, to see if we will take hold of them justly, or after an indirect and sinful manner. Or by bestowing upon us temporal blessings, to try if we will dispose of them according as he hath commanded, and as his upright stewards.

Q. How doth he tempt us by trials on the left hand?

A. By suffering heresies to rise up amongst us, to see if they can seduce us; or by common corruption of manners, when many slanders, scandals, and injuries are offered to prove our constancy, patience, and love.

Q. How did the Jews tempt Christ?

A. By frivolous questions, to entrap his life; as, *Whether it was lawful to give tribute to Caesar, or not?*

ch. xii. 14. Q. What is our comfort in temptation?

A. That if we abide faithful and constant, God at the last will send his Angels to deliver us, as he did unto our Saviour, chap. i. 13.

Q. Why doth God suffer us to be tempted?

A. For five special reasons: *First*, To try whether we be faithful: *Secondly*, To make us seek unto him for help: *Thirdly*, The better to manifest his power and love in delivering us: *Fourthly*, To create in our hearts a thankfulness for our deliverance; and *Fifthly*, That we may be made like unto our Saviour Christ.

Q. Is it in the Devil's power to tempt us when he pleaeth? A. No; he cannot do it: by the example of the unclean spirit, which Christ had cast out of the man in the country of the Gadarens, who could not enter so much as into the herd of Swine, before he had asked leave of Christ, chap. v. 15.

Q. After Christ was delivered from the temptations of the Devil, what did he?

A. As we ought to do in the like case, more cheerfully endeavoured to perform the will of his Father.

Q. What may we therefore liken the temptations of the Devil unto?

A. A blow or wound, which dismayes not the good Christian, but rather stirs him up more forcibly to withstand the assault of his enemies.

Q. What opportunity did the Devil watch to tempt Christ? Q. When he was alone in the Wilderness, and oppressed with long fasting.

Q. How long had he fasted?

A. Forty days, and forty nights.

Q. What company had he?

A. None, but wild beasts.

Q. What may we understand by the Wilderness?

A. The World. Q. What by the wild beasts?

Q. The inward and outward dangers thereof?

Q. What are the inward dangers?

A. The dangers of one's rude and untamed affections.

Q. What are the outward dangers?

A. The vanities whereby we continually fall.

Q. What is a good remedy against these dangers?

A. Fasting: but not, as some suppose, forty days; but so long as we live in the Wilderness of this wicked World, where there are so many temptations.

Q. What is fasting? A. Sobriety of life.

Q. How many kinds of Fasting are there?

A. Two.

Q. Which be they?

A. Corporal, which is a refraining from meat: and spiritual, which is an abstaining from sin.

Q. When are we truly said to fast?

A. When we keep our eyes from looking after vanities, our tongue from cursing, swearing, and evil speaking, our hearts from meditating mischief, our hands from practising unlawful actions, and our feet from treading the way of Scorners.

Q. What is the true property of fasting?

A. It must not be done for vain glory, but to mortify the body, that it may be in subjection to the spirit, and to the intent we may have the more provision for the relieving of the poor.

Q. What are the effects that follow Fasting?

A. Health, perfection of memory, sharpness of wit, long life, and happiness of Soul.

Q. What is the opposite of Fasting?

A. Intemperance. Q. What is Intemperance?

A. An overflowing of voluptuousness against reason and the health of the Soul, seeking no other contentation but the delight of the senses.

Q. What are the effects that follow it?

A. Disorder, impudency, unseemliness, negligence, imbecillity of Body, and destruction of Soul.

Q. Wherein consists Intemperance?

A. In sumptuous feasting.

Q. Is it not tolerable for Christians to Feast?

A. Yes, if it be done with moderation and thanksgiving, as appears by the example of Matthew, who feasted our Saviour Christ, chap. ii. 15.

Q. Whom must we feast?

A. Not our rich Neighbours, lest they bid us again, and so recompence be made; but the Poor, Maimed,

Lame, and Blind, and God shall reward us at the resurrection of the just, Luke xiv. 12, 13.

Q. May not a man both feast and fast at one instant?

A. Yes, so in the midst of his delicacies he can be able to temper his affections.

Q. What must be joined to Fasting, to make it acceptable? A. Repentance and Prayer.

Q. What is Repentance? A. A hearty sorrow for sin, with a firm resolution never to offend again; so that it is not enough to be grieved for our sin, except we likewise amend our lives.

Q. What authority have we for that?

A. Our Saviour's words: *Repent and amend, for the Kingdom of God is at hand.*

Q. What goes before Repentance?

A. Admonition.

Q. What follows?

A. Forgiveness. Q. Who hath power to forgive?

A. Christ, the Son of God, chap. ii. 10.

Q. When hath he power to forgive?

A. Whensoever we call upon him by Faith; as by the example of the blind man, chap. x.

Q. What must be learned from his readiness to forgive? A. We must learn to imitate him, in forgiving one another? Q. Why?

A. Because, except we forgive one another, we shall not be forgiven of our Father which is in heaven, chap. xi. 26.

Q. How many circumstances as touching ourselves, are to be considered in pardoning Offences? A. Six. Q. Which be they?

A. *First*, who it is that must forgive; every one, as well the King, as the Subject. *Secondly*, What is to be forgiven; not only slight Offences, but capital wrongs, whether sudden or premeditate. *Thirdly*, Whom they be we must forgive; namely, our Christian Brethren. *Fourthly*, How often; not seven times only, but seventy times seven. *Fifthly*, In what sort; not feignedly, but from the heart. *Sixthly*, when; not at the Altar only, and when we pray, but at all times, when our brethren shall seem to offend.



**Q.** But if the Offence be such as we must needs reprove our Brother, how must it be done?

**A.** Mildly, lovingly, secretly, and guiltless ourselves of what we reprove him for; freely, and without fear, upon a true and just occasion, and at a fit time.

**Q.** To what may we compare him that is a great reprovor of others, and never looks to his own faults?

**A.** 1. To the Lamp in the Temple; which gave light to the Priests, and consumed itself. 2. To the Eye, that seeth all things, but sees not itself. 3. To Noah's Workmen, that built an Ark to save Noah, but were drowned themselves. 4. To such a one as cloathes every one, but goes naked himself. 5. To Esau, who was a Forrester, lived always abroad, and thereby lost the blessing at home.

**Q.** What opens the gate to forgiveness before God?

**A.** Prayer. **Q.** What is Prayer?

**A.** A calling upon God in the time of trouble.

**Q.** How many sorts of Prayer are there?

**A.** Two: 1. Mental, consisting in the heart, without utterance from the tongue. 2. Vocal, conceived in the heart, and pronounced by the tongue.

**Q.** How many are the special properties of Prayer?

**A.** Four: 1. It must be Secret, without ostentation. 2. Zealous, without doubting to obtain. 3. Brief, without much babbling. And, 4. Constant, without intermission, chap. xi. 24.

**Q.** How many reasons are there to prove the goodness of Prayer?

**A.** Six. 1. It is full of joy: for in the company of God there is nothing but joy. 2. God hath built an House, and appointed a day for it. 3. It makes us like the Angels in Heaven. 4. It is incense in the nostrils of God. 5. It doth more good than Alms-deeds; for by our Alms we help but a few, but by Prayers we may profit thousands. 6. It is a victorious thing, for it overcometh GOD, which overcometh all things. **Q.** When must we pray?

**A.** At all times. **Q.** Why?

**A.** Because we know not when the Lord will call us to judgment, chap. xiii. 33.

Q. What is a great enemy to Prayer?

A. Drowsiness: and therefore our Saviour hath said, *Watch and Pray.*

Q. How must our minds be disposed when we pray?

A. To be in charity with all.

Q. What may encourage us to pray?

A. The faithful Promise of the Lord, that he will hear us: *Ask, and ye shall have; knock, and it shall be opened unto you.*

Q. How was Prayer effectual in Christ?

A. By Prayer he wrought some of his Miracles; as appeareth, chap. ix. 29. Q. What is a Miracle?

A. An act exceeding the course of nature.

Q. Why was it requisite that Christ should work Miracles? A. To prove himself both God and Man; and consequently the true Messias, and Saviour of the World.

Q. To Save, how many ways may it be understood?

A. Two manner of ways: 1. In preserving, and giving temporal blessings to all; and 2. In redeeming of some, by giving eternal happiness to the elect.

Q. What are the Miracles of Christ?

A. Giving sight to the blind, strength to the lame, health to the Sick, walking upon the Waters, and raising the dead, &c.

Q. In this respect what is Christ called?

A. A Physician.

Q. How doth he differ from other Physicians?

A. He wrought by his own power; he looked not for reward, and he scorned not to handle and touch his sick Patients, notwithstanding the contagion of their diseases.

## St L U K E.

### Q U E S T I O N.

WHAT was Luke? A. A Physician of Antioch, and a companion with Paul in his travels.

Q Did he write the Gospel as an eye-witness of

the same. A. No, but as he had heard from Paul and others. Q. What are the points from whence we must derive our arguments in the Gospel?

A. The preaching of Christ, the slanders which he suffered for the same, his apprehension & examination.

Q. When began Christ to Preach?

A. At twelve years old, when his Parents found him disputing with the Doctors in the Temple.

Q. How shall we know a Preacher?

A. By his fruits. Q. Which be they?

A. His Doctrine, if it be of God; and his conversation, if it be according to his Doctrine.

Q. How many things are required in a Preacher?

A. Six things: 1. To Preach: 2. To Exhort: 3. To Pray: 4. To Praise: 5. To Reprove: And, 6. To encourage. Q. What is it to Exhort?

A. To remember the Hearers of the Word, what they have heard, and to be serious with them not to forget that which they have learned, but to bring forth the fruit of a good life.

Q. What are the fruits of a good life?

A. Deeds of Charity, done to the honour of God, and good of our Neighbour.

Q. To what end are they available?

A. To shew how near, or how far off we are from Christ; for he that finds by the disposition of his heart, that he willeth well to all men, not only his friends, but his enemies, hath a sure testimony that God doth dwell in him; whereas contrariwise, he that feeleth not the heat of charity in his heart, may think assuredly God is far from him.

Q. Are we then justified by works?

A. Yes, before men; but by faith before God.

Q. What is it to pray? A. To desire of God to open the hearts of the hearers, that they may be edified by their hearing. Q. What is it to praise?

A. To give God thanks for them, when they are seen to profit. Q. What is it to reprove?

A. To inveigh against their sins, laying before them the judgments of God. Q. What is it to encourage?

A. To give boldness to the penitent, assuring them of mercy? Q. What is required in the Hearers?

A. Five things: 1. Diligent attention, not to have their minds carried away in time of preaching through vanities. 2. Meditation, to ruminate upon such good lessons as they have heard. 3. Application, to express it in their lives and conversations. 4. Prayer for the continuance of God's spirit upon their Teachers: and 5. Thanksgiving for the light of the Gospel.

Q. After what method doth Christ teach?

A. Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

Q. Why did he preach by Parables?

A. That the unbelieving Jews might hear, and not understand, chap. viii. 10. Q. What is a Parable?

A. A discourse containing one thing in words, and another in sense.

Q. What Vices doth Christ reprove? A. All.

Q. How doth he reprove Ambition?

A. By saying to his Apostles, *He that seemeth least among you, the same shall be great*, chap. ix. 48.

Q. How Pride? A. *He that exalteth himself, shall be brought low; and he that humbleth himself, shall be exalted*, chap. viii. 14. Q. How Revenge?

A. When James and John saw that the Samaritans would not receive Christ, they wished him to call for fire from Heaven to consume them; but Christ rebuked them, saying, *Ye know not what manner of spirit ye are of: I am not come to destroy men's lives, but to save them*, chap. ix. 55, 56.

Q. How inconstancy, or falling from the truth?

A. *No man having put his hand to the Plough, and looking back, is fit for the Kingdom of God*, Ver. 62.

Q. How neglecting the Word, when it is preached, and not bringing forth fruits of Repentance?

A. It shall be easier for Tyre and Sidon in the day of judgment, than for such men, chap. x. 14.

Q. How worldly carefulness?

A. By the Parable of the Rich Man, that built his barns wide, and laid up his goods for many years, and



said to his Soul, *Take thy rest*; when presently God pronounced unto him, *Thou fool, this night shall thy Soul be taken from thee*, chap. xii. 16, 20.

Q. How else? A. By the example of the Ravens and Lillies of the field, which neither sow nor reap, yet God feeds them: and the Lillies are cloathed with greater royalty than Solomon was, Ver. 24, 27.

Q. By what reason did Christ confute the folly of worldly-minded men? A. By saying, *Which of you by taking thought, can add to his stature one cubit? If ye be not able to do the less, how will ye perform the greater*, ver. 15, 16. Q. What must be our care?

A. Not for the trash of this World, but to lay up treasure in Heaven, where neither thief approacheth, nor rust can corrupt, ver. 33.

Q. How doth Christ reprove rash judgment, as when we condemn such upon whom God executeth his judgments, to be greater sinners than we are ourselves?

A. By telling us, that except we repent, we shall all likewise perish, chap. xiii. 3.

Q. How doth he reprove trust in our own merits?

A. By saying, that when we have done all that we can, we are still unprofitable servants, because we can do nothing but that which is our duty to do, ch. xvii. 10.

Q. Whom doth Christ pronounce blessed?

A. The Peace-maker, the Poor in spirit, the Sorrowful, for they shall rejoyce, the Persecuted, for great shall be their reward in heaven, Mat. v. 12.

Q. Wherein doth true blessedness consist?

A. Not in Honour, for then Pharaoh had been blessed: not in Wit, for then Achitophel had been blessed: not in Wealth, for then Ahab had been blessed: but in the fear of the Lord.

Q. How is that fear preserved?

A. By having a care to the Commandments.

Q. Wherein consisteth the right performance of the Commandments? A. Not only in bridling the hands, but in refraining the affections of the heart; as it is not enough to refrain from the shedding of blood, but from the thought thereof.

Q. How doth Christ threaten the cruel?

A. He that in anger calleth his Brother fool, shall be in danger of hell-fire, Mat. v. 22.

Q. To what a strict reckoning doth he call the lascivious? A. Whosoever looketh on a Woman to lust after her, hath (saith he) committed adultery already with her in his heart, Mat. v. 28.

Q. Is it lawful for a Man to put away his wife?

A. No; except it be for fornication, Mat. v. 32.

Q. What Oaths must we use in our private Communications? A. Yea, yea; and nay, nay; for whatsoever is more than that, cometh of evil.

Q. By what may we swear?

A. Neither by Heaven, for it is the throne of God; nor by the Earth, because it is his footstool.

Q. May we not swear at all?

A. Yes, before a Magistrate, for the confirmation of a truth; but not otherwise. Q. What is an Oath?

A. A calling of God to witness, that what we swear is true; or to be revenged on us if we lie.

Q. May we that are human creatures be revenged one upon another? A. No. Q. Why?

A. Because Christ hath said, *Bless them that curse you; do good to them that hate you*, chap. vi. 28.

Q. By what reason doth Christ bind us hereunto?

A. By an argument taken from the nature of God, who is so gracious and loving unto mankind, as he maketh the Sun to rise, and the Rain to fall upon the just and unjust, Mat. v. 45. Q. Who is just?

A. Not any man; for he that saith he hath no sin, is a Liar, and there is no truth in him.

Q. How many sorts of sinners are there?

A. Three: The first are such as are of a reprobate sense, neither fearing God nor man, as Pharaoh, and Judas, &c. The second are such as before God are very impious, yet to themselves and the world would seem righteous: and of this sort are the Pharisees and Hypocrites. The third is of those that in the sight of God and the world are sinners, but because they acknowledge their sins, and are displeased with them-

selves for the same, praying unto God for his grace, therefore are of him reputed righteous, as Mary Magdalen, Zacheus, and the thief upon the Cross.

Q. What is a spiritual note to know a repentant sinner by? A. Vigilance, that when the Lord cometh, he be not found an unprofitable Servant.

Q. Who are called profitable Servants?

A. Such as with care perform the will of their Master.

Q. Who are called unprofitable Servants?

A. 1. Such as are Magistrates, and abuse their authority to the hurt of such as are under them. 2. Such as are under the degree of Subjects, and neglect their calling, or deprave it by their wicked practice. 3. Rich Men, that help not the necessities of the Poor. 4. The wise and learned, that suffer the ignorant to go astray for want of their good counsel and instruction.

Q. For all these good instructions which Christ gave unto the Jews, how did they reward him?

A. With slander and reproach, saying, that he did blaspheme, and cast forth Devils by the name of Belzebub the Prince of Devils, chap. xi. 15.

Q. What is Blasphemy?

A. To detract from the power of the Holy Ghost.

Q. Was it sufficient to allay the malice of the Jews, to say Christ was a Blasphemer?

A. No, the condition of envious men is such, as when they have done what disgrace they can in words, they contrive deeds for the overthrow of them whom they hate.

Q. How did they contrive Christ's overthrow?

A. By hiring Judas to betray him unto them.

Q. What do we learn by this, that amongst the Twelve, one was a Traitor?

A. That even amongst the smallest number of God's Elect, there the Devil hath his instruments.

Q. For what did Judas betray his Master?

A. For thirty Pieces of Silver, chap. xxii. 6.

Q. What was the last memorable thing Christ did before his betraying? A. The institution of the Sacrament of his Body and Blood.

**Q.** Of how many things doth this Sacrament consist?

**A.** Of two: The visible substance, which is Bread and Wine; and the invisible grace, which is Redemption by his death, to all that receive the Sacrament worthily.

**Q.** How many things are required for the worthy receiving thereof? **A.** Four.

**Q.** What be they? **A.** Knowledge, to discern the difference betwixt this holy Ordinance and other Ceremonies: Faith, to believe that Christ died for us: Repentance, to be sorry for our Sins; and Charity to forgive our Brethren.

**Q.** Is it not enough then to remember Christ by meditation, reading, and hearing?

**A.** No, except we do likewise actually receive his Body and Blood in the Sacrament.

**Q.** What two things did Christ in offering his Body upon the Cross? **A.** The breaking of his Body, and the drawing forth of his Blood.

**Q.** What must our breaking be?

**A.** Contrition of heart for our sins, and breaking of bread in the way of charity.

**Q.** What must our pouring forth be?

**A.** Tears of Repentance, and Tears of Compassion?

**Q.** How do we receive Christ in the Sacrament?

**A.** Spiritually. **Q.** Who are his attendants?

**A.** Faith, Hope, and Charity.

**Q.** How shall a man know whether he hath received Christ or not? **A.** If he find that he doth not only hear his word, but bring forth the fruits of good doctrine; and therefore a good Christian is compared unto a tree.

**Q.** Why? **A.** Because he hath a root, which is hope; a heart, which is faith; a bark, which is charity; branches, which are spiritual virtues; green leaves, which are good words; and fruit, which is good works.

**Q.** How was Christ apprehended?

**A.** With swords and staves.

**Q.** How did they use him? **A.** They buffeted him, and set a crown of thorns upon his head.

**Q.** Whither did they bring him to be examined?

**A.** To the High-Priest first, then to Pilate, and



afterward to Herod. Q What were these men?

A. Chief Magistrates, but very wicked.

Q. What are God's Magistrates called? A. Gods.

Q. Why? A. Because they execute the judgment of God upon offenders.

Q. What was the sign of a bad Magistrate in Pilate?

A. This, that although he knew Christ to be innocent, yet because of the opinion of the People, rather than he would purchase their displeasure, he delivered him over to their will, chap. xxiii. 25.

Q. Upon what occasion is the friendship of the Wicked oftentimes renewed?

A. Upon the disgrace and downfall of the Godly, as appears by Herod and Pilate, who having been long Enemies, were now reconciled together upon the apprehension of Christ.

## St J O H N.

### Q U E S T I O N.

WHAT was John? A. An Apostle, and entirely beloved of Christ, chap. xiii. 23.

Q. How did he write the Gospel?

A. As both an eye-witness, and an ear-witness of that which Christ had said and done.

Q. What follows in this place to be handled?

A. These four branches: The Conviction of Christ, his Execution, Resurrection and Ascension.

Q. Were not the Jews satisfied with the imprisonment of Christ?

A. No, they thought likewise to put him to death.

Q. Why did they pursue him with such hatred, having done so many good deeds among them?

A. Upon the same reason that Vice pursues Virtue, Iniquity Godliness, Falshood Truth, and Darkness Light.

Q. How were they blinded?

A. By the rage of their own affections.

Q. What are the affections like?

A. Like whirle-winds, when they have once gotten the upper hand over reason; as appeareth by the Jews, that would hear nothing, but cried, *Crucify him, crucify him*, chap. xix. 15.

Q. What did they object against him?

A. That he seduced the People, blasphemed, was not Cæsar's friend, and worse than Barabbas a thief.

Q. How did they say, he seduced the People?

A. By false doctrine, in not attributing righteousness to the Law, chap. v. 16. Q. How blaspheme?

A. In calling himself the Son of God, chap. x. 36.

Q. How not to be Cæsar's friend?

A. In making himself a King, chap. xix. 12.

Q. How worse than Barabbas? A. In that they thought a Blasphemer worse than a Thief.

Q. What kind of a Thief was Barabbas?

A. One that by insurrection sought to rob the People's hearts of obedience, which is a kind of Spiritual Theft.

Q. How many sorts of such Thieves be there?

A. Three: 1. Such as corrupt the minds of others by their lewd examples: Hypocrites, Slanderers, and Detractors of good Men's Virtues. 2. Such as teach lies, whereby the Souls of the Hearers are robbed of eternal blis. 3. Such as attribute unto themselves the benefit of health, wealth, or liberty, and so deprive God of his glory.

Q. How many kinds of corporal Thieves are there?

A. Two: Domestical and Foreign.

Q. Whom call you Domestical Thieves?

A. Such as purloin from their Masters, Parents, Husbands, Wives or Friends: Or negligently suffer them to incur any loss or detriment which they might prevent. Q. Whom call you Foreign Thieves?

A. All such as rob their Neighbours, either by false weight, and measures, bad Wares, or subtile practices; all Lawyers, that make good Causes bad, or bad good; all Debtors that never think to pay; and all Creditors that triumph over the Bodies of their poor Debtors by imprisonment, or any other kind of oppression.

Q. How did Christ confute the objections of the Jews? A. 1. By saying, that he was the Way, the Truth, and the faithful Shepherd, therefore did not seduce the People, chap. xiv. 6, 10, 11.

Q. How secondly? A. By saying, What he did, he did by the inspiration of the Holy Ghost, and power of God the Father, and therefore did not blaspheme, chap. v. 30. and x. 25.

Q. How thirdly?

A. By protesting openly, that what was due to Cæsar, ought to be given unto Cæsar, and therefore was no enemy to Cæsar.

Q. How fourthly?

A. By shewing he came to enrich them with all the treasure of a happy life, and therefore was no Thief, like Barabbas.

Q. Were they not satisfied with all this?

A. No, though Pilate the chief Magistrate, before whom he was indicted, did certify them from the Judgment-seat, that he found no fault in him, chap. xviii. 38.

Q. Why did not Pilate set him free?

A. Because he respected more the displeasure of the People, than the discharge of his own Conscience, whereby he shewed himself a bad Magistrate.

Q. What are the Works of a good Magistrate?

A. Wisdom, Valour, Impartiality, not to be humorous, not to be Covetous, nor cruel.

Q. When is he wise? A. When he discerneth rightly between falshood and truth.

Q. When Valiant? A. When he fears not to execute the tenour of the Law.

Q. When impartial?

A. When he neither respecteth the rich for their authority, nor disdains the Poor for their baseness and inferiority.

Q. When is he not humorous?

A. When he executeth justice for the love of virtue, and not for hate, envy, or a malicious stomach against the party called in question.

Q. When is he not Covetous? A. When he doth not buy or sell Justice for reward or bribes.

Q. What is Justice? A. The square of life, attributing to every man that which is due.

Q. What is Injustice?

A. The disorders of life, with-holding from Men the just measure of their deserts.

Q. When is a Magistrate Cruel?

A. When he is wholly set upon severity, without any thought of pity or compassion.

Q. Was Pilate altogether without compassion, when he gave judgment upon Christ?

A. No, he had a kind of compassion, but it was counterfeit, and therefore though he had washed his hands never so often, he could not have cleared himself of innocent blood.

Q. How many sorts of cruelties are there?

A. Three: 1. Such as contrive it, who nevertheless will not execute it themselves; and that was the cruelty of the Jews. 2. Such as devise not themselves to be cruel, but when the sword is put into their hands, or the means given unto them, do not spare forthwith to execute it with all inhumanity and brutishness of heart; and this is the cruelty of Tyrants and wicked Men put in authority. And, 3. Such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought, and might save, and help, if they would; and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent and guiltless wronged, and will not help and succour them.

Q. How many ways may we help the distressed?

A. Five manner of ways: Either in person, when we travel and labour for their deliverance; or with our goods, in relieving their wants; or with our good words, to comfort them; or with our counsel to direct them; or with our power quite to deliver them.

Q. Had Christ any such friends?

A. No, nor did he need them, because he could have delivered himself, if it had pleased him.

Q. Where were his Apostles? A. Fled from him.

Q. Peter boasted that he would die for him, and did he now forsake him in his extremity?

A. He did not only forsake him, but he flatly swore that he knew him not!



A. Three times, the same night that Christ was apprehended, chap. xviii.

Q. What became of Judas that betrayed him?

A. As of a pernicious Conspirator.

Q. How was that? A. He hanged himself.

Q. Who gave him that judgment?

A. His own guilty Conscience.

Q. How many officers of torments doth a guilty Conscience include? A. Four. Q. Which be they?

A. Of an Accuser, a Juror, a Judge, & an Executioner.

Q. How of an Accuser?

A. In laying our sins to our charge, Rom. ii. 15.

Q. How of a Juror? A. By evidencing against us?

Q. How of a Judge? A. In condemning us.

Q. How of an Executioner?

A. By inflicting deserved punishment.

Q. What is it to have a guilty Conscience?

A. To live in continual torment and hell of mind.

Q. What was the manner of Christ's execution?

A. The death of the Cross. Q. What extremity did he suffer, before he was nailed to the Cross?

A. He sweat water and blood, was falsely accused, buffeted, spit upon, scourged, reviled, crowned with thorns, and his garments parted before his face.

Q. What extremity did he endure upon the Cross?

A. His hands and feet were nailed, his side was pierced with a spear, he drank Vinegar and Gall, was forsaken of God, and rejected of the world.

Q. For whom did he suffer all these torments?

A. Not for any offence of his own, for he was innocent; but for our sins, which were infinite.

Q. To what end did he suffer them?

A. To satisfy the Justice of God, and for the redemption of our souls. Q. What learn we by that?

A. His obedience to God the Father, and his love towards us.

Q. Wherein appeared his obedience towards God?

A. In two things: 1. In performing all that God had commanded, which is called Active Obedience.

2. In patient bearing all that was imposed upon him, which is called Passive Obedience.

Q. Wherein appeared his love towards us?

A. In giving his life for us, when we were his enemies.

Q. What is Life?

A. The power and vigour of the Soul, expressed by the instruments of the Body.

Q. What is the opinion of Atheists touching Life?

A. Some think, because a Man liveth no longer than he breatheth, that the Life of Man is nothing but a puff of wind: Some again, because the loss of much Blood bringeth the loss of life, therefore they esteem the Life to be nothing else but Blood: And other some, because in Death they perceive no difference between Men and Beasts, therefore they hold out Life to be as the Lives of brute Beasts, vanishing, without immortality of the Soul. But all these opinions are corrupt and lewd.

Q. Why so?

A. Because they are grounded only upon the corporal senses.

Q. How do you prove the Soul immortal?

A. Because it is the Image of God, who is a Spirit, and eternal; for there must always be an agreement betwixt the Image, and the thing whereof it is an Image.

Q. Which part of Christ suffered death?

A. His Humanity.

Q. Of what doth his Humanity consist?

A. Of Body and Soul, like unto ours, sin excepted.

Q. Did his Soul suffer death?

A. It did.

Q. How then is the Soul immortal?

A. There be two kinds of Death; one corporal, which is a dissolution of the Soul from the Body; another spiritual, which is a separation of the Soul from the Presence of God; and in this sense it is said that Christ's Soul did die, insomuch as for a while it was excluded the presence of God.

Q. What part of Christ did not suffer?

A. His Deity, by which he did overcome death.

Q. How did his victory over death appear?

A. By his resurrection on the third day after.

Q. What benefit have we by his Resurrection?

A. The assurance of the immortality both of Soul and body; and that neither sin, death, nor hell shall have any power over us so long as we believe in him.

Q. How prove you that?

A. By his own words: *I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live*, chap. xi. 25. And again, *He that believeth on the Son, hath life everlasting; and he that believeth not in the Son, shall not see life; but the wrath of God abideth on him*, chap. iii. 36.

Q. What kind of people had the opinion that there is no Resurrection?

A. The Sadducees, and therefore they tempted Christ with the question of the Woman that had seven Husbands, whose Wife she should be at the day of the resurrection? Q. How did Christ answer them?

A. By saying, that in the Kingdom of Heaven, they neither marry, nor are married, but are as the Angels of God.

Q. What are they called amongst us that deny the resurrection?

A. Atheists.

Q. How many sorts of Atheists are there?

A. Two: The one, those who persuade themselves that the Soul is mortal as well as the Body; the other those who, tho' they have some opinion of the immortality of the Soul, think there is no hell, or punishment for sin after this life.

Q. How doth the Scripture disprove the first?

A. By saying, that whosoever believeth in Christ, shall not perish, but have eternal life, chap. iii. 36.

Q. How the second?

A. By the words that God shall say unto the wicked at the day of judgment, *Depart from me ye cursed into everlasting fire, which is prepared for the Devil and his Angels*, Mat. xxv. 41.

Q. How many sorts of Angels be there?

A. Two: Good and bad.

Q. Of what substance are good Angels?

A. Not of the nature and essence of God, nor immortal of themselves; but have their immortality of God, who both gives it unto them, and preserveth them in it, and could take it from them if he would.

Q. What difference is there betwixt the Spirits of Men and Angels?

A. The Spirits of Men are joined unto Bodies, but the Spirits of Angels are not.

Q. Are not the Spirits of Men cœlestial?

A. Yes, not in respect they are drawn from the nature of God, but in respect of the agreement that is betwixt them.

Q. What difference is there betwixt Soul and Spirit?

A. A Soul is common to all Men living, as well Infidels as others, but a Spirit is properly in those who are regenerate, and born anew by the Holy Ghost.

Q. To whom did Christ first appear after his Resurrection? A. To Mary Magdalen, and afterward three several times to his Apostles.

Q. How long was he upon the earth after his Resurrection? Q. Forty days, and then he was taken up on high, and a cloud received him, Acts i. 9.

Q. Where was Christ when he was taken up?

A. Upon Mount Olives.

## A C T S.

### Q U E S T I O N.

AFTER that Christ ascended into Heaven, whom did he leave on Earth for the building up of his Church? A. His Apostles.

Q. How did he strengthen them?

A. By sending the Holy Ghost unto them, ch. ii. 4.

Q. In what likeness did the Holy Ghost appear?

A. In the likeness of fiery tongues, ver. 3.

Q. With what did he endue them?

A. With the knowledge of Languages.

Q. To what end? A. That they might preach to all nations. Q. Was that their Office? A. Yes.

Q. Who enjoined them thereunto? A. Christ.

Q. Upon how many points did their Office consist

A. Of two.

Q. Which be they?

A. To Baptize, and Instruct.



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Q. How did they Baptize? A. In the name of the Father, of the Son, and of the Holy Ghost.

Q. How did they instruct?

A. Two manner of ways.

Q. Which be they?

A. By testifying the Death, Resurrection, and Ascension of Christ; and teaching of Faith, Repentance, and Good Works, chap. i. 23, 24, 25, 26.

Q. What Power had they given them to confirm their Doctrine? A. The Power of working Miracles, as making the Lame to walk, healing the Sick, and raising the dead, chap. iii. 6. and ix. 34, 40.

Q. Who stood against them?

A. The Devil and his Agents?

Q. How did the Devil practise against them?

A. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonments, stripes, and death.

Q. To what purpose and end did the Devil do this?

A. To overthrow, or at least to stop the course of their preaching, if it had been possible.

Q. How did God preserve and defend them?

A. He revealed the conspiracies against them; chap. ix. 24. He pacified the tumults and commotions, chap. xix. 35, to 41. He sent them refuge in time of persecution, chap. iv. 16, 17. He converted the hearts of their slanderers, chap. ii. 17. He delivered them out of Prison, chap. v. 19. He comforted them when they were beaten, ver. 41. and chap. xxiii. 11. And in death he gave them life, chap. xiv. 19.

Q. Who conspired against them? A. The Jews.

Q. How? A. When Paul was imprisoned by them, some forty of them and more took an Oath, that they would not eat nor drink until they had slain Paul, Acts xxiii. 12.

Q. Under what colour did they execute their malice?

A. Under colour to have him brought forth to be examined, and they by the way would murder him.

Q. How did God reveal this conspiracy?

A. Paul's sister's Son over-heard it, and was sent to tell the Captain of the Castle of it, chap. xxiii. 20.

Q. What did the Captain when he heard of it?

A. Sent Paul, with a power of Men for his guard, to Cesaria, to Felix the Chief Governour.

Q. Who raised a tumult against them?

A. The Jews; and one Demetrius, a Silver-Smith at Ephesus. Q. Against which of the Apostles did Demetrius raise a tumult?

A. Against Paul, Gaius, and Aristarchus, Paul's Companions. Q. Why? A. Because they spake against Images, by making of which he got his living.

Q. What was Demetrius' intent by this commotion?

A. To have Paul and his Disciples suppress.

Q. How did God prevent his purpose?

A. The Town-Clerk pacified the People, and the Men were let go, chap. xix. 35.

Q. Whom were the Devils instruments to persecute the Apostles? A. Herod in Judea, and the unbelieving Jews in Iconium, Thessalonica, and other places. Q. How did Herod persecute?

A. He killed James, and put Peter in Prison.

Q. Who was God's instrument to deliver Peter?

A. An Angel. Q. How was Herod punished?

A. He was eaten to death with worms, chap. xii. 23.

Q. Whom did the unbelieving Jews persecute at Iconium? A. Paul and Barnabas.

Q. How were they delivered?

A. God gave them knowledge of their dangers.

Q. Whither went they for refuge?

A. To Lystra and Derbe, Cities of Lycaonia.

Q. Who were persecuted in Thessalonica?

A. Paul and Silas. Q. How escaped they?

A. Their friends sent them by night to Berea.

Q. Who were the Devil's instruments to slander the Apostles? A. The Jews. Q. Where?

A. At Jerusalem. Q. In what manner?

A. By saying, when they spake all manner of Languages, that they were drunk with new Wine.

Q. How did God make them repent their slander?

A. By touching them with remorse of Conscience.

Q. Who were the Devil's instruments to imprison the Apostles?

A. King Herod, the Jews, and the Roman Substitute.

Q. Who was God's instruments to deliver them?

A. An Angel, and such Men as he raised to be their friends, chap. v. 19. Q. How did God comfort the Apostles when they were beaten?

A. By speaking to them in visions, chap. xii. 11.

Q. To which of them did he give life in death?

A. To Paul. Q. In what manner?

A. When Paul was stoned by the Men of Lystra, and carried out of the City for dead, God raised him up again, even in the midst of the Disciples that stood about him, chap. xiv. 19, 20.

Q. But seeing Paul persecuted the Church, and consented to the death of Stephen, (as we read in the Eighth Chapter) how came he then to be an Apostle?

A. The Spirit of God (in whose hands are the hearts of all Men) converted him, from a Persecutor to a Preacher, so that amongst all the Apostles none was more zealous, nor added more Souls to the Church, than he did. Q. How did that appear?

A. By his painful travel through many Countries, his stripes, and imprisonments, stoning, dangers by Land and Sea, which he joyfully suffered for the Love of Christ Jesus. Q. Why did God suffer his chosen servants to be so injuriously used in the World?

A. For three Reasons: 1. That he himself might be the more glorified by their deliverance. 2. That their enemies might be the more justly condemned. And, 3. That his Servants might be the more worthy of their reward in Heaven.

Q. Were the People as ready to follow their Doctrine, as they were painful to teach?

A. All those whose hearts were prepared for that calling, did follow their Doctrine with all readiness.

Q. It appeareth then that Faith is the gift of God.

A. It is, and increaseth in us by hearing of his Word, as appeareth by Lydia, the Woman of Thyatira, whose heart the Lord opened, that she attended to the Doctrine of Paul, Chap. xvi. 14.

Q. What strange conversion was there made by

the Apostles? A. The Conversion of the Ethiopian Eunuch, of Cornelius, Elymas, and of Paul's Jaylor.

Q. Did the Conversion of these Men seem more strange than the rest? A. Yes. Q. How?

A. Because in the eye of the World, they seemed most unlikely to be converted, by their calling and quality; the Eunuch being of the Heathens, who worshipped Idols, chap. viii. 27. Cornelius a Soldier, whose stern profession might seem to harden his heart against the first impression of the Christian Faith, chap. x. 1. Elymas, a Conjurer, and one that practised with the Devil: And the Jaylor, a forward minister to execute the cruelty of such as persecuted Christ and his Church. Q. How did the Converted shew themselves afterward to be Christians?

A. By their good works. Q. What were they?

A. The Eunuch planted the Gospel in Ethiopia, Cornelius used much Prayer and Alms-deeds, and the Jaylor dressed the wounds of Paul and Silas, and refreshed them with meat.

Q. Is it not enough for us to be Christians in name?

A. No, otherwise we may expect to undergo the wrath of God, as Ananias and Saphira, and Eutychus.

Q. What were their faults? A. Ananias and Saphira, after they were received into the Church, did not with their whole heart addict themselves to the service of God: For whereas it was a custom among them to employ all their goods to the benefit of their brethren, they kept back a part for their own use.

Q. How were they punished?

A. With sudden death, chap. v. 10.

Q. Wherein did Eutychus offend?

A. Being of the Congregation of the Faithful, as he sat with others to hear Paul preach, neglecting his Doctrine, fell into a sleep: For which God made him an example to the whole Assembly, by suffering him to fall from the third loft; so that he lay for dead till Paul revived him.

Q. But our Christians sit low, and in their pews, and therefore need not fear any such danger?



A. True, they need not fear falling to the ground, but they may sit in dread of a greater fall; even from the top of Heaven to the bottom of Hell, if when they should hear the Word of God, they suffer sleep to stop their ears.

## R O M A N S.

### Q U E S T I O N.

**W**HAT was the cause that the Apostles wrote Epistles? A. The variety of Nations whom they had converted, with whom they could not always in person be conversant, and therefore they sent their minds unto them in writing. Q. To what end?

A. To cherish their young Faith, which otherwise (like a green tree, that hath not taken deep root,) might be shaken with contention and error.

Q. Was there any such thing in Rome at the time he sent this Epistle thither?

A. Yes, the Jews began to despise the Gentiles, and the Gentiles the Jews.

Q. Wherefore did the Jews despise the Gentiles?

A. They thought them unworthy to be partakers of Grace through Christ, because they were not under the Law as well as they.

Q. How did the Gentiles despise the Jews?

A. They thought them more unworthy of God's favour through Christ, because they had refused him for their Messiah, to whom only he was sent.

Q. How doth Paul take up this Controversy?

A. By proving them both guilty of monstrous sins, and therefore unfit to reprove one another.

Q. Of what doth he prove the Gentiles guilty?

A. Of Idolatry; for though they had not the Law written, yet by the frame of Heaven and Earth, they could not but know that there was an omnipotent God; and therefore they ought not to have worshipped Idols, chap. i. 20, 21.

Q. What doth he hold the Jews guilty of?

A. Of Presumption, in thinking they could be justified by the Law; so that neither in the Law, nor out of the Law, [that is, before the Law was given,] can there be any righteousness.

Q. What then must they depend upon for their justification? A. Only Faith in Christ Jesus, who had fulfilled the Law for them: For to hear the Law, was no cause of Justification, but to perform the Law; which none was able to do, but only the Son of God, chap. ii. 13. and chap. iii. 20, 25.

Q. How doth Paul distinguish the Law?

A. Into the Law of the Letter, and the Law of Faith.

A. What doth the Law of the Letter?

A. Shews us what sin is, but purgeth us not from sin.

Q. What is the Law of Faith?

A. Righteousness, obtained without the Law.

Q. How proveth he that?

A. By the example of Abraham, who was justified by Faith before he was circumcised, that he might not think Circumcision the cause of Justification, ch. iv. 10.

Q. How then doth he draw the Jew and the Gentile to agreement? A. By shewing them, that both the Circumcised and the Uncircumcised shall be saved, if they believe.

Q. What doth belief bring?

A. Peace of Conscience towards God, through our Lord Jesus Christ, chap. v. 1.

Q. What doth Peace of Conscience bring?

A. Joy in tribulation. Q. What tribulation?

A. Patience. Q. What Patience?

A. Experience. Q. What Experience?

A. Hope that will not deceive us.

Q. How is our hope made undeceivable?

A. By the love of God. Q. Wherein?

A. In that when we were yet his enemies, he gave his only begotten Son to the death for us.

Q. How became we God's Enemies?

A. By the sin of Adam. Q. Whether was greater the condemnation that came through the sin of Adam, or the justification that came through the Righteousness of Christ? A. The justification that came by

the righteousness of Christ.

Q. Why?

A. Because by one sin only came damnation; but Christ by his righteousness hath forgiven many sins; that is, not only the sin of Adam, whereof we are guilty, but many other sins of our own.

Q. What bringeth us to the knowledge of sin?

A. The Law; for we had not known lust, if the Law had not said, *Thou shalt not lust*.

Q. Then the more sin is manifest, the more grace abounds.

A. Yes.

Q. May we therefore sin, that grace may abound?

A. God forbid.

Q. Why?

A. Because when in Baptism we are made partakers of grace, we die to sin, and rise again to newness of life, chap. vi. 6.

Q. What is it to die to sin?

A. To abolish the Works of the Flesh.

Q. What is it to rise to newness of life?

A. To follow the works of the Spirit.

Q. What call you the Works of the Spirit?

A. Faith, Charity, Peace, Concord, Mercy, Love.

Q. What call you the Works of the Flesh?

A. Pride, Envy, Sloath, Gluttony, and Uncharitableness, &c.

Q. How are they rewarded?

A. With Death; *For the Wages of Sin is Death*.

Q. How are the Works of the Spirit rewarded?

A. With eternal Life, chap. vi. 23.

Q. Are we all subject to death by the Law?

A. We are.

Q. How then can the Law be good, which is the cause of much evil?

A. The Law is holy and good, and ordained to give us life, but sin working in us, alters the property of the Law, so that instead of life, we find death, chap. vii. 10.

Q. How shall we escape this danger?

A. By living after the Spirit.

Q. Who are they that live after the Spirit?

A. Such as God in his fore-knowledge hath predestinated thereunto, chap. viii. 30.

Q. Are all Men predestinated to be saved?

A. No, some are made vessels of wrath to destruction, as other some are made vessels of mercy, prepared to glory, chap. ix. 15.

**Q.** Is God the cause of Man's condemnation?

**A.** No, but sin, which reigneth in Men.

**Q.** What are they called which are ordained to be saved? **A.** The Children of God.

**Q.** How are we made the Children of God?

**A.** Three manner of ways: By Creation, Election, and Adoption.

**Q.** Why are these Blessings bestowed upon us?

**A.** Not for any desert of ours, but through the meer mercy and love of God.

**Q.** What recompence doth he desire of us for them?

**A.** Nothing but love. **Q.** How is our love shewn?

**A.** If we suffer neither tribulation, persecution, famine, nakedness, peril, nor sword, to separate us from Christ. **Q.** When are we separated from Christ?

**A.** When we do, or consent to any thing contrary to his will. **Q.** Why must we endure any extremity rather than revolt from God?

**A.** Because the afflictions of this life are not worthy of the glory which shall be shewn unto us in the life to come, chap. viii. 11.

**Q.** Do we obtain that glory then by works?

**A.** No, but by the mercy of God only; yet works, and the good motions of the Spirit testify unto our Conscience in the mean time, that such a reward is laid up for us. **Q.** How are we put from that glory?

**A.** Only by our sins.

**Q.** To whom was the Covenant of this glory made?

**A.** To the Jews first, and then to the Gentiles.

**Q.** How did the Jews lose it?

**A.** By thinking to become righteous by the Law.

**Q.** How did the Gentiles obtain it?

**A.** By believing in Christ as soon as they heard of his name, chap. ix. 30.

**Q.** Why could not the Jews be righteous by the Law?

**A.** Because they could not fulfil the Law.

**Q.** Are the Gentiles then righteous by fulfilling of the Law? **A.** They are, but not in themselves, but in the work of Christ, who hath fulfilled it for

**Q**



them, and for all others that believe in him, as thereby Christ's righteousness becomes theirs, chap. x. 4.

Q. Are all the Jews rejected? A. No, God hath reserved a remnant to be saved, chap. ix. 27.

Q. Are the Gentiles all accepted?

A. No, but only such as hear the Word and believe.

Q. But some have not heard the Word, therefore shall they be excused?

A. Not so, the sound thereof is gone through the earth, therefore none can plead ignorance, chap. x. 18.

Q. Because we are Gentiles, and accepted by our belief in the place of the unbelieving Jews, ought we to despise them in respect of ourselves?

A. No, because we are not so accepted, but we may be rejected; nor they so rejected, but they may be received: for if God grafted us into the true Vine, which were but wild branches; much more may he graft the Jews, which were the true Branches, into the true stock again, chap. xi. 11.

Q. Why doth Saint Paul urge this similitude?

A. To shut up contention between the Jews and the Gentiles, that neither should despise other, because they were alike in belief and unbelief.

Q. After the deciding of this controversy, and certain principal points of Religion, [as Faith and Justification,] wherein doth Paul shew how we ought to strive to excel one another?

A. In Unity and Uprightness of Life.

Q. How is that to be performed?

A. By offering up ourselves living sacrifices unto God.

Q. What is a lively sacrifice? A. To cast off the works of darkness, and to put on the armour of light.

Q. How must we cast off the works of darkness?

A. By conforming ourselves after the will of God, and not after the fashion of this World, chap. xii. 2.

Q. What are the Works of Darkness?

A. To embrace Pride rather than Humility, Lust rather than Chastity, Hate rather than Love, Rebellion rather than Obedience, gluttony than abstinence, &c.

Q. What is the Armour of Light?

A. To dispose our minds after the contrary.

Q. It seems then, by our being commanded to sacrifice our bodies, that every Christian is a Priest?

A. Yes, they are. Q. How are we consecrated?

A. Not by the effusion of Oyl, but by the inspiration of the holy Spirit. Q. When? A. At Baptism.

Q. Do all Christians serve the office of Priest-hood?

A. No. Q. Why? A. Because their sacrifice is not such as it should be. Q. How comes that?

A. By reason they prefer not sorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Christ, and as he in his life did for our example.

Q. To whom is it given to know these things?

A. To all, but not in the same measure.

Q. What must they do that have privileges of grace above others? A. Not boast of them, but help to further them that want, chap. xi. 13.

Q. By what example are we taught so to do?

A. By the example of the Members of a Man's Body; as when the Foot is offended, the rest of the members, as the Eye, Hand, and Tongue, straight minister to it: So it ought to be in the members of Christ's body, when one faints, the rest must help it.

Q. Who is the Head of the mystical Body? A. Christ.

Q. Who are the Eyes? A. His Preachers.

Q. Who are the Ears? A. Hearers of the Word.

Q. Who are the Hands? A. The Magistrates.

Q. Who are the Feet? A. The Subjects.

Q. What is the Duty of a Preacher?

A. To teach with Sincerity.

Q. What is the Duty of the Hearers?

A. To attend with reverence.

Q. What is the duty of the Magistrate?

A. To rule with Justice.

Q. What is the duty of the Subject?

A. To obey with love. Q. What are the sinews that bind the joints of the mystical Body together?

A. Compassion and brotherly-love.

Q. What is Compassion? A. Suffering with our

Christian Bréthren, or a like feeling of heart, that shew unto them, as if it were happened to ourselves.

Q. What doth it produce? A. Distributing to their necessity, as counsel to them that err, comfort to them that mourn, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourless, chap. xii. 15, +7.

Q. How are these Virtues performed in us?

A. By continuance in Prayer.

Q. What Vices are contrary to Compassion?

A. Hate, revenge, arrogancy, and self-love.

Q. Why must we not hate?

A. Because God hath commanded love, ver. 14.

Q. Why must we not revenge?

A. Because revenge is the Lord's, ver. 16.

Q. Why must we not be arrogant and high-minded?

A. Because we are all of one lineage, and no man hath any thing of himself, but what is given of God.

Q. What is self-love?

A. To be wise in our own conceits.

Q. Doth our duty only extend to the Body of our Christian Brother? A. No, but to his mind also.

Q. How is that?

A. We must take heed that we offend not his Conscience, by eating of Meats, and observation of days, chap. xiv. 21.

Q. When are those precepts to be put in execution?

A. Immediately, because the time of our Salvation draweth near, chap. xiii. 11.

Q. When to be left off? A. Not till death.

Q. Why?

A. Because whether we live or die, we live and die to the Lord, chap. xiv. 7.

Q. How doth Saint Paul conclude his Epistle to the Romans? A. With two things, Exhortation and Prayer.

Q. What doth he exhort them unto?

A. To the reading of the Scriptures, Thanksgiving, and to beware of false Prophets.

Q. Why doth he exhort them to read the Scriptures?

A. Because whatsoever is written, is written for their and our instruction, chap. xv. 4.

Q. Why to Thanksgiving?

A. Because of the mercy of God shewn unto all.

Q. Why to beware of false Prophets?

A. Because they raised divisions and opinions in the Church, contrary to the Doctrine of Christ, chap. xvi.

Q. What is his Prayer? A. That they might be filled with all joy and peace, that comes by Faith, and with all abundance of hope.

Q. What is hope?

A. An assured expectation of blessedness to come, to which may Christ Jesus bring us. *Amen.*

Q. From whence did Paul write this Epistle?

A. From Corinth.

## I. CORINTHIANS.

### QUESTION.

**W**HERE was Paul when he wrote this Epistle to the Corinthians? A. In Syria.

Q. What was the cause that moved him to write?

A. The sects and divisions that in his absence took root in the Church of Corinth.

Q. What were they? A. Some held of Paul, some of Apollo, and some of Cephas.

Q. How doth he reprove them?

A. By shewing them that Christ is one, and his Religion one; and therefore ought not to be divided: and howsoever Paul, Apollo, and Cephas might plant, it is nothing except God give the increase, chap. iii. 6.

Q. Whence then proceedeth the knowledge of the Scriptures? A. From the Spirit of God, chap. ii. 12.

Q. What is the means? A. The Preacher, ch. iii. 9.

Q. How ought he to deliver the Word?

A. Not with enticing speech of Man's wisdom, but in the plain evidence of the spirit, chap. ii. 4.

Q. Why? A. Because the wisdom of the World before God is foolishness; and that which the World accounts foolishness, is wisdom before God, ch. iii. 19.

Q. What is their offence then, that persuade them-



selves that the Gospel is not well taught, except it be set forth with eloquence of speech?

A. They make the Cross of Christ of none effect, attributing that unto Men, which belongs to the Power of God, chap. i. 17.

Q. What are the inconveniencies which come by controversy in Religion?

A. Vice passeth unpunished, and the Congregation thereby scandalized, chap. v. 2, &c.

Q. What are the Vices which St. Paul noteth in the Corinthians?

A. Arrogancy, incest, going to Law one with another, fornication.

Q. How would he have arrogancy reclaimed?

A. By humility: *If any Man among you seem to be wise in this World, let him become a fool, that he may be wise*, chap. iii. 8.

Q. How Incest?

A. By Excommunicating the party, chap. v. 5.

Q. How going to Law? A. By choosing some one or other of their Brethren to set concord between them, without expence of time and farther charge, chap. vi. 4.

Q. How Fornication?

A. By Marriage: *To avoid Fornication, let every Man have his own Wife*, chap. vii. 2.

Q. Whether doth he most commend Marriage, or a single life?

A. A single life.

Q. Why?

A. Because it is most apt for the service of God, by reason it is freed from cares, in which the other is intangled, chap. vii. 32, 33.

Q. Doth he not likewise charge them with Idolatry.

A. Yes, and of thinking the Ministers a burthen to the Congregation.

Q. How doth he reprove the first?

A. By shewing that although they fear God in heart, yet it was not lawful for them to eat with Idolaters.

Q. Why?

A. Because in so doing that may wound the weak Consciences of others, chap. viii.

Q. How doth he reprove the second?

A. By shewing that he which feedeth the flock, is worthy to eat of the milk of the flock, chap. ix. 7.

Q. By whose example doth he teach them to avoid these enormities?

A. By the example of the Jews, who were ambitious, full of strife, despisers of Prophets, and profaners of holy things, chap. x.

Q. Why are they taught to avoid those things?

A. Because their bodies are the Temples of God, and therefore they ought not to make them the Temple of the Devil, by suffering themselves to be polluted with such uncleanness, chap. vi. 19.

Q. When do they avoid them?

A. When they do all things in purity of spirit, and to edification, chap. xiv. 5.

Q. What is the best ground of edification?

A. Love. Q. How do you prove that?

A. Because he that teacheth, although he speak with the tongue of an Angel, and have not love, he is but like a tinkling Cymbal, chap. xiii. 1. He that hath Faith able to remove mountains, and wants love, is nothing, ver. 2. And he that giveth all he hath to the poor, and is without love, profiteth nothing, ver. 3.

Q. Love then is necessary in all points of Religion?

A. It is, for he that comes to the Lord's Table without Love, is an unworthy guest; and he that prayeth, and is not in love, calleth for vengeance on himself. Q. Wherein did the Corinthians abuse Prayer.

A. In not observing the customs of the time.

Q. What was that? A. To pray bare-headed.

Q. Wherein did they abuse the Lord's Supper?

A. In that some came with a carnal desire to eat, and some had filled themselves before, chap. xi. 12.

Q. What was the presumption of their Women?

A. They took upon them to teach, which is not allowable, chap. xiv. 34. Q. What principal things was to be observed amongst the Teachers?

A. Not to preach or pray in a strange tongue, by which the People could not be edified, nor whereunto they could not say, Amen. chap. xiv. 16.

Q. What is the last error that Paul confuted in them?

A. Their doubting of the Resurrection.

Q. How doth he confute it.

A. By shewing that Christ is risen, who is the first fruits of them that shall rise, chap. xv.

Q. How doth he prove that Christ is risen?

A. By the testimony of the Apostles, and of others, who saw him: but lest this might not be sufficient, he confirmeth it also by reason.

Q. How is that? A. That unless there be a Resurrection, Faith and Preaching are both in vain.

Q. How doth Paul conclude this Epistle?

A. With an Exhortation for the relief of the poor.

## II. CORINTHIANS.

### QUESTION.

FROM whence was this Second Epistle to the Corinthians written?

A. From Philippi, a City in Macedonia.

Q. What are the principal circumstances?

A. Three. Q. Which be they?

A. The Cause why he writ, the Persons whom he toucheth, and the matter whereof he treateth.

Q. What was the cause of this Writing?

A. The inflexible nature of some, that notwithstanding the former persuasions, still despised his authority.

Q. What are the Persons?

A. The false Teachers, himself, and the Corinthians?

Q. What is the matter? A. A confutation of his Detractors, and confirmation of his own Doctrine.

Q. How confutes he his Detractors?

A. By proving them teachers, not for love, but to fill their own bellies; and that they were boasters of other Men's labours, chap. x. 15.

Q. How doth he confirm his own Doctrine?

A. Three ways: 1. In respect of the ground thereof, which is Christ Jesus, chap. iv. 5. 2. In respect of the fruit which it had brought forth in them, which was Faith, Patience, and Love, chap. i. 7. and ix. 2. 3. In respect of his own constancy, whom the persecutions of the World had sealed the true Minister

of God. Q. How? A. In that neither imprisonment, stripes, watching, fasting, stoning, danger by sea, nor danger by land, could terrify him from proceeding in his calling, chap. vi. 4. and xi. 24,—30.

## GALATIANS.

### QUESTION.

**W**HAT was the cause that Paul wrote to the Galatians? A. Their declining from that which he taught them. Q. What was that?

A. Faith in Jesus Christ.

Q. How declined they from Faith?

A. In thinking to be justified by the works of the Law? Q. How doth he rebuke them?

A. By shewing, that as many as are of the works of the Law, are under the curse, chap. iii. 10.

Q. How are we delivered from this curse?

A. Christ hath redeemed us, by being made a curse for us, ver. 13.

Q. What doth he then counsel them to do?

A. To forsake the beggarly traditions of the Law, as Circumcision, and the observation of Days and Times, chap. iv. 9, 10. Q. What was the reason?

A. Because neither Circumcision, nor Uncircumcision avail any thing, but a new creature, chap. vi. 15.

Q. What is understood by a New Creature?

A. One regenerated by Faith; as being dead to sin, and risen again through Christ to newness of life.

Q. How are we known to be regenerate?

A. If we bring forth the fruits of the Spirit.

Q. What are the Fruits of the Spirit?

A. All kind of virtuous living, chap. v. 22.

Q. Where was St Paul when he wrote this Epistle?

A. At Rome.



# EPHESIANS

## QUESTION.

**W**HAT was the estate of the Ephesians when Paul wrote unto them? **A.** As it is of those amongst whom God's Word had been sown.

**Q.** How is that? **A.** The good seed of Paul's Doctrine was mingled with the cockle and weeds of false Teachers. **Q.** In such needful business, how did he not rather go unto them, than write?

**A.** Because he was a Prisoner in Rome.

**Q.** What method doth he use in confirming the Ephesians in the faith which he had taught them?

**A.** First, he useth an admonition, then a prayer, and last of all an exhortation.

**Q.** Of what doth he admonish them?

**A.** Of four things: 1. He shews, that they were predestinated to the calling of Christians before the foundation of the World, and therefore it was nothing that had happened unto them by chance, ch. i. 4. 2. He puts them in mind of the ground of their faith in Christ Jesus, to whom all power both in Heaven and Earth was given, and therefore they needed not to stand doubtful of their reward, ch. ii. 20,—23. 3. He records in what state they were before they were called.

**Q.** What was that?

**A.** That they were under the power of Satan, and dead through sin; and therefore being now quickned by the Spirit of Christ, the farther off they were from Grace, the greater Debtors they are now for the same, chap. iv. 3, 4. 4. He bids them not to faint, because of the persecution which they saw was laid upon him. **Q.** What reason shews he for that?

**A.** Because it was their glory, chap. iii. 13.

**Q.** In what respect could his persecution be to their glory? **A.** In this, that seeing him constantly endure imprisonment and death for the truth of the Gospel, which he had preached unto them, they might

assure themselves his Doctrine was the Word of God, and not the Traditions of Men.

**Q.** For what doth he pray to God for them?

**A.** For three things: 1. For the strength of his holy Spirit, ch. iii. 16. 2. That he would give them a faithful heart, ver. 17. And, 3. To endue them with unfeigned charity.

**Q.** How manifold are his Exhortations?

**A.** Two-fold, viz. General and Particular.

**Q.** What are his General Exhortations?

**A.** Certain observations common to all Men, as to walk worthy of their Calling, chap. iv. 2.

**Q.** What is their Calling? **A.** Christianity.

**Q.** What is the end thereof? **A.** Eternal Life.

**Q.** Who hath called us hereunto?

**A.** God the Father, by his Son Christ, ch. iii. 11.

**Q.** By what means? **A.** By two kind of means.

**Q.** Which be they? **A.** 1. By outward means, as by afflictions and persecutions: and, 2. By inward means, as by the working of God's Word in our hearts, and the wholesome admonition of his holy Spirit.

**Q.** How may we walk worthy of our Vocation?

**A.** If we avoid lying, anger, theft, filthy speaking, and embrace humility, meekness, patience, charity, and unity of Spirit, chap. iv. 2, 3. and ver. 25,—31.

**Q.** What is Humility? **A.** Not to prefer ourselves before others, nor to despise them in respect of ourselves? **Q.** What is Meekness?

**A.** Not to be easily moved to anger.

**Q.** Is it not lawful to be angry with such as offend?

**A.** Yes, so we be not angry unto sin, nor let the Sun go down upon our wrath, chap. iv. 26.

**Q.** What is Patience? **A.** A quiet digesting of wrong, and leaving the revenge to God.

**Q.** What call you the Unity of the Spirit?

**A.** As God which hath created us, Christ which hath redeemed us, and the Holy Ghost which hath sanctified us, are but one, and the means whereby we are saved only one, viz. Faith, therefore we ought to agree together in one mind, as Children of one Father, as

heirs ordained all for one happy inheritance, ch. iv.

Q. What are the Vices which St. Paul would have us to avoid? A. Lying, theft, anger, and filthy talking; Covetousness, Fornication, Drunkenness, false Doctrine, foolish and idle jesting.

Q. What is a Lie? A. A counterfeit and false Declaration of the thought and mind, as when we speak one thing, and think another. Q. What is Theft?

A. Not only to steal with the hand, but all manner of deceit and unlawful gain. Q. What is Anger?

A. A desire of revenge for some wrong done unto us, or unto them whom we love.

Q. Of how many sorts is it? A. Of two.

Q. Which be they? A. Natural, and Diabolical.

Q. What call you Natural Anger?

A. The anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his Servant, or Scholar, for the correction of such Vices as they perceive in them to dishonour God.

Q. What is Diabolical Anger?

A. So to be incensed, as to wish the destruction of any one who hath offended us.

Q. Wherein consisteth filthy communication?

A. In swearing, cursing, blaspheming, immodest words, and idle jesting.

Q. How must Christians then frame their daily conference? A. In such sort as it may be to the

edification one of another, speaking unto themselves in Psalms and Hymns, and Spiritual Songs, and giving thanks to God for all things, ch. v. 19, 20.

Q. What is Covetousness? A. A greediness of gain, without regard of their own necessities, or the necessities of others. Q. What is Fornication?

A. A polluting of the Soul with the lust of the body.

Q. What is Drunkenness? A. A confounding of the Reason and Senses by immoderate Drinking.

Q. How are they said to lead their lives, that delight in any of these abuses? A. Improvidently.

Q. Why? A. Because they neglect the will of God, to follow their own ways.

Q. How are they said to lead their lives that abhor them? A. Circumspectly. Q. Why?

A. Because they prefer the will of God before their own imaginations, chap. v. 15, 17.

Q. What is Paul's particular exhortation in this Epistle? A. The duty of Husbands and Wives, Parents, and Children, Masters and Servants.

Q. What is the duty of Husbands towards their Wives? A. To love them, as Christ loved his Church, who gave his life for it, chap. v. 25.

Q. What is the duty of Wives toward their Husbands? A. To submit themselves unto their Husbands, as unto the Lord, chap. v. 22.

Q. What is the duty of Parents toward their Children? A. Not only to feed and cloath them, but to bring them up in the fear of the Lord, ch. vi.

Q. What is the duty of Children to their Parents?

A. To honour and obey them with bodily reverence, and with the unfeigned love of the heart, ver. 1, 2.

Q. What is the duty of Masters to their Servants?

A. Not to defraud them of their due, nor to use cruelty towards them, remembering that they themselves have also a Master in Heaven, verse 9.

Q. What is the duty of Servants to their Masters?

A. To obey, and labour for them in singleness of heart, and not with eye-service.

Q. How doth Saint Paul direct the Ephesians to arm themselves for accomplishing all these duties.

A. 1. To gird us with the Girdle of Truth. 2. To put on the Breast-plate of Righteousness. 3. To be shod with the Shoes of the preparation of the Gospel of Peace. 4. To take the Shield of Faith. 5. The Helmet of Salvation, and the Sword of the Spirit.

Q. What is to be understood by all these things?

A. 1. By the Girdle of Truth: A binding of ourselves to the observation of the Word of God. 2. By the Breast-plate of Righteousness: A good Conscience or innocency of Life. 3. By the Shoes of Peace: A Friendly and quiet conversation. 4. By the Shield of Faith: The Righteousness of Christ, which (like a



brazen shield) is able to protect and cover us from the darts of the World, the Flesh, and the Devil. 5. By the Helmet of Salvation: The strength and power of Christ, being for our sakes, the Vanquisher of Hell, Death, and Sin. And, by the Sword of the Spirit: The Word of the ever-living God, which as a sword, we must draw forth, to defend ourselves against our spiritual enemies. Q. What is the special quality required of him that is thus armed?

A. Prayer, and continual thankfulness, chap. vi. 18.

## PHILIPPIANS.

### QUESTION.

WHAT were the Philippians? A. Exiles of Philippi, a City in Macedonia, where St. Paul had planted the Gospel.

Q. What moved him to write unto them?

A. Two things: 1. The general care he had for all the People of God. 2. That he might shew his thankfulness toward the Philippians. Q. For what?

A. For sending him relief, after they knew he was a prisoner in Rome, by Epaphroditus, a Christian.

Q. How doth he shew his thankfulness to them?

A. Two ways: 1. In praising God for them, and then, in praying unto God for them.

Q. How doth he praise God for them?

A. In that it had pleased him to receive them into the fellowship of the Gospel, chap. i. 5.

Q. How did he pray for them?

A. 1. That God, who had begun this work in them, would continue it until the day of Christ Jesus, ch. i. 6. 2. That they might be able through his grace, to discern true doctrine from false, verse 10. 3. That they might abound in love, and in works of righteousness.

Q. How doth he encourage them, lest his imprisonment should make them faint?

A. Three ways: 1. In respect of others. 2. Of himself. 3. By the example of Christ.

Q. How in respect of others? A. That as others beholding his constancy were emboldened, and did more frankly profess Christ, so he hoped they would do the same, chap. i. 14.

Q. How in respect of himself? A. That as he knew Christ should be magnified in his body, whether he lived or died; so he doubted not, but that they would be of the same mind, verse 20.

Q. How by the example of Christ?

A. That as Christ being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sakes was content to suffer all reproach and tyranny, yea, death itself; so we for his sake should not refuse to do the like, chap. ii. 5,—11.

Q. What reason doth he alledge, the better to persuade us thereunto?

A. A two-fold reason: 1. As touching the reward of our persecutors. 2. As touching the reward of us who are persecuted.

Q. What doth he say shall be the reward of our persecutors? A. Perdition.

Q. What of us who are persecuted?

A. Salvation, chap. i. 28.

Q. How doth he conclude these circumstances?

A. With a necessity to suffer with Christ, if we will be thought to believe in Christ, verse 29.

Q. What doth Paul exhort us unto in this Epistle?

A. Concord, meekness, and godly conversation.

Q. How to Concord? A. That we be of one judgment in Religion, chap. ii. 2.

Q. How to meekness of mind?

A. That nothing be done through vain glory, but every man to esteem another better than himself.

Q. How to godly conversation?

A. That whatsoever is true, just, and of good report, to follow the same, chap. iv. 8:

Q. What doth he bid us beware of?

A. False Teachers. Q. What names doth he attribute unto false Teachers, whereby to know them?

A. He calleth them dogs, evil-workers, couzeners,

belly-gods, enemies to the Cross of Christ, and minders of earthly things, chap. iii. 2, 18, 19.

**Q.** Wherefore doth he call them dogs?

**A.** Because, like dogs, they bark against the Doctrine of the Gospel. **Q.** And why evil workers?

**A.** Because in the harvest of the Lord, they seek not his glory, but their own convenience.

**Q.** Why couzeners? **A.** Because they teach, that circumcision, and the works of the Law, are necessary to salvation. **Q.** Why belly-gods?

**A.** Because to satisfy the lusts of their flesh, they care not with what ceremonies they seduce God's People. **Q.** How enemies to the Cross of Christ?

**A.** Because they are Christians in name only, and not in deed. **Q.** Why minders of earthly things?

**A.** Because their chiefest care is to be rich, and rise to promotion and honour thereby.

**Q.** How doth Paul make known the true Ministers of God? **A.** By five special notes: 1. He saith, they hold it glory to die for the confirmation of their Disciples faith, chap. ii. 17. 2. They put no confidence in earthly things, chap. iii. 3. 3. They do esteem all things loss, and as very dung, for the excellent knowledge of Christ, verse 8. 4. They preach the righteousness of Christ, and not men's works, ver. 9. 5. Their conversation is in heaven, from whence they expect Christ, by whose coming they hope to be made immortal, chap. iii. 20, 21.

**Q.** What is it to have our conversation in Heaven?

**A.** To live like Saints on earth.

**Q.** That we may be able to do so, what is required of us? **A.** Three things. **Q.** Which be they?

**A.** Faith towards God, love towards our Neighbours, and sobriety towards ourselves.

# COLOSSIANS

## QUESTION.

**W**HAT were the Colossians? A. A people dwelling in Coloss, a City in Phrygia, whom Paul saluteth in the name of Christ.

**Q.** After his salutation, what did he?

A. Gave God thanks for them. **Q.** Why?

A. Because of their Faith in Christ Jesus.

**Q.** How doth he strengthen their Faith?

A. First, by prayer, and then by exhortation.

**Q.** To whom did he pray? A. To God.

**Q.** For what? A. For six things.

**Q.** Which be they? A. 1. That they may be filled with the knowledge of the Will of God, in wisdom and spiritual understanding, chap. i. 9. 2. That they may walk worthy of the Lord, ver. 10. 3. That they may be fruitful in all good works. 4. That they may increase in the knowledge of God. 5. That they may be strengthened. 6. That they may be always thankful unto God.

**Q.** Doth he shew any reason why they ought to be thankful? A. Yes: 1. In that God hath made them meet to be partakers of the inheritance of Saints. And, 2. In that he had delivered them from the power of darkness, and brought them into the Kingdom of light, chap. i. 12, 13. **Q.** By whose means?

A. By Christ the Redeemer, the Image of the invisible God, the Head of the Church, the first-born of the dead, and the peace-maker between God and man.

**Q.** What doth he exhort them unto?

A. To cleave to none but unto Christ. **Q.** Why?

A. Because in him only they shall be compleat and perfect, chap. ii. **Q.** Where must we seek him?

A. In Heaven? **Q.** How? A. By setting our affections on things that are above, and not on things that are on earth, chap. iii. 2. **Q.** When are our affections set upon things that are above?



A. When we live after the Spirit.

Q. When upon things that are upon the earth?

A. When we live after the desires of the flesh.

Q. What is the difference between the Spirit, and the Flesh? A. The Flesh saith, Rather steal, than suffer want: The Spirit saith, Thou shalt not covet another man's goods. The Flesh saith, Revenge where thou hast got wrong: The Spirit saith, Forgive as Christ hath forgiven thee, chap. iii. 13.

Q. When doth this Spirit fall upon us?

A. In Baptism. Q. How may we grieve the Spirit?

A. By abusing the good graces of God, which he bringeth with him: As by turning mercy into cruelty, humility into pride; and by applying the time appointed to God's service, to the service of the World.

Q. How is the time to be redeemed?

A. By spending it more virtuously than heretofore we have done; as if we have been careless, now to be watchful; if we have forgot God and his benefits, now to pray unto him, and be thankful; if we have been idle talkers, now to season our words with the salt of wisdom and edification, chap. iv. 2, 6.

## I. THESSALONIANS.

### QUESTION.

**H**OW is this Epistle divided? A. Into two parts, viz. a commendation, and an exhortation.

Q. Whom doth Paul commend?

A. First, the Thessalonians, and then himself.

Q. For what doth he commend the Thessalonians?

A. For their readiness to hear, and for their profiting by hearing.

Q. How did he know that they profited by hearing?

A. By three things which he saw begin to flourish amongst them, viz. Effectual faith, diligent love, and patient hope, chap. i. 3.

Q. What is effectual Faith, diligent Love, and patient Hope? A. Effectual Faith bringeth forth

good works: Diligent Love, hath a care to benefit whom it loveth: Patient Hope giveth a man courage to endure all the afflictions of this life without repining, because he depends upon the reward promised in Christ, even eternal life.

**Q.** How many kinds of love are there?

**A.** Three: 1. Love in the Magistrate, to labour for the glory of God, and benefit of the Commonwealth. 2. Love in the Minister, to feed his flock. 3. Love in the private man, to maintain the welfare of his friend and neighbour. **Q.** How do they receive the Gospel that receive it with such profit?

**A.** They receive it not in word, but in power.

**Q.** What assurance doth it bring unto them?

**A.** That they are the elect Children of God, ch. i.

**Q.** But what are such men unto God? **A.** Glory.

**Q.** What unto the world? **A.** A good example.

**Q.** How doth Paul commend himself?

**A.** 1. For his love toward them: 2. For his diligence in teaching: 3. For his purity of doctrine.

**Q.** Wherein did he shew his love?

**A.** In four respects: 1. In protesting that he was not only willing to have preached the Gospel among them, but also to have given his life for their service, ch. ii. 8. 2. In sending Timotheus unto them for their comfort, when he could not go himself, ch. iii. 5. 3. In esteeming their constancy in the faith, his life; and their fainting, his death, chap. iii. 3. 4. In continual prayer for them, that their hearts might be stable and unblameable, in holiness before God and the world, verse 13.

**Q.** Wherein did he shew his diligence in teaching?

**A.** In that he laboured night and day for their instruction, chap. ii. 9.

**Q.** Wherein was the purity of his Doctrine?

**A.** In that it was without deceit, flattery, covetousness, vain-glory; and not to please men, but God, chap. ii. 5,—8. **Q.** Was not Paul vain-glorious, when he did thus praise himself? **A.** No.

**Q.** Why? **A.** For two causes: 1. In that he did

it not to win praise to himself, but to allure them to embrace the Gospel which he taught. And, 2. To shew what difference there was between him and his doctrine, and the false Teachers and their doctrine.

Q. What doth he exhort the Thessalonians unto?

A. To keep their bodies as vessels of holiness.

Q. Why? A. Because God hath called them, not to uncleanness, but to purity of life, chap. iv. 7.

Q. What must they do to keep their Bodies holy to the Lord? A. Fly from lust, oppression, fraud, contention, idleness, and all appearance of evil.

Q. What doth he annex to this exhortation?

A. A reproof for two things: 1. For mourning for the dead: And, 2. For curious searching to know when should be the time of Christ's second coming.

Q. Ought we not then to mourn for the dead?

A. Not in the same manner as Infidels do, who think their dead shall never rise again. Q. How then?

A. As good Christians should, who account of death but as a sleep, out of which the faithful shall one day awake to eternal life, chap. iv. 15.

Q. Why doth he forbid them to search for the time of Christ's second coming?

A. For two causes: 1. Because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from Men on Earth: And, 2. Because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a thief in the night, than to enquire after the hour thereof.

Q. How must they make themselves ready for it?

A. In walking like the Children of light, and not like the Children of darkness, chap. v. 5.

Q. How is that? A. In peace and love one towards another, in watching, praying, continual thanksgiving, hearing the Word preached, and reverencing the Ministers, chap. v. 5,—12, 13.

## II. THESSALONIANS

### QUESTION.

**W**HAT is to be gathered out of this second Epistle to the Thessalonians? A. The trial of Faith.

Q. How is Faith tried? A. By afflictions.

Q. What is the fruit of affliction?

A. Patience, ch. i. 4. Q. What proceeds of patience?

Q. The righteous judgment of God.

Q. Whom will God judge?

A. The afflicter, and the afflicted

Q. How will he judge the afflicter?

A. In flaming fire, rendering vengeance, chap. i. 8.

Q. How the afflicted? A. In mercy, giving rest.

Q. When shall this judgment be?

A. At the latter day, when the Lord Jesus shall shew himself from Heaven with his mighty Angels.

Q. What shall be a sign of that day?

A. The falling away of many from the faith, ch. ii.

Q. By whose means shall they fall away?

A. By the means of Antichrist.

Q. What is Antichrist? A. The Man of Sin, that opposeth himself against all that is called God, ver. 4.

Q. By whom will he work? A. By Satan.

Q. In what manner? A. With great power, but in all deceiveableness. Q. Amongst whom?

A. Not amongst the Elect, but them that shall perish.

Q. Why not amongst the Elect?

A. Because from the beginning they were chosen to salvation, chap. ii. 13.

Q. Therefore what ought to be the Elect's care?

A. To stand fast in the Doctrines of Christianity.

Q. What is the means whereby they may be able to stand fast? A. Prayer.

Q. What must they pray for? A. Two things.

Q. Which be they? A. That the Word of God may have free passage; and that they may be delivered from the company of the wicked, chap. iii. 1, 2.



Q. What steps doth Saint Paul counsel them to follow? A. His own? Q. Wherein?

A. In righteasness of mind, and in labouring before they eat, chap. iii. 7, 12.

Q. How must they be used that follow not his instruction? A. Excommunicated, verse 14.

Q. What is Excommunication?

A. To be banished the Congregation of God.

Q. How, as an enemy, utterly to be cast off?

A. No, but as a friend, for his good, chap. iii. 15.

## I. TIMOTHY,

### QUESTION.

WHAT was Timothy? A. A Disciple of Paul's, and a Professor of the Gospel?

Q. Where did he profess it? A. In Ephesus.

Q. What doth Paul admonish him of? A. His duty.

Q. In what consisted his duty?

A. In reading the Word, and rebuking of Sin.

Q. How was he to rebuke Sin? A. Openly.

Q. Why? A. That others might take heed.

Q. Was there no difference to be made? A. Yes.

Q. In what manner? A. The elder sort must be rebuked as Fathers, the younger as Brethren, ch. v.

Q. What must he teach all Men? A. To Pray.

Q. In what sort? A. By lifting up of pure hands.

Q. For whom? A. For all people, but especially for Princes and Rulers. Q. To what end?

A. That under their authority we may lead a godly and a peaceable life. Q. How all Women?

A. To array themselves with shame-facedness, and modesty, and not with Gold, Pearl, or embroïdered hair, chap. i. 9. Q. How Ministers?

A. To be blameless, the husband of one Wife, watchful, sober, laborious, apt to teach: no drunkard, quarreller, or covetous, chap. iii. 3.

Q. How Widows? A. To exercise deeds of

Charity; to bring up their Children virtuously; not to be idle praters, gadding from house to house.

Q. How Rich Men? A. Not to be high-minded, nor put confidence in uncertain things; but to be ready to distribute to them that want, chap. vi. 17.

Q. What is the best Gain? A. Godliness.

Q. Why? A. Because they that would be rich, fall into many temptations, and snares, which may drown them in perdition and destruction, chap. vi. 9.

## II. TIMOTHY.

## QUESTION.

HOW is this Epistle divided? A. Into two parts.

Q. Which be they? A. Exhortation and Prophecy.

Q. What doth Paul exhort unto?

A. Stedfastness in Faith, and Patience in suffering for the same, chap. ii. 3.

Q. Why?

A. Because those that will reign with Christ, must suffer with Christ, verse 12.

Q. By what Example?

A. By the example of the Soldier, Husbandman, and of him that contendeth for a mastery, neither of which receiveth recompence, except they first labour.

Q. What hindereth our Salvation in this behalf?

A. Contending about frivolous and vain questions.

Q. How? A. In that they gender strife.

Q. Of what doth he Prophesie?

A. Of the perilous time to come, chap. iii. 1.

Q. How shall the time to come be perilous?

A. By reason of wicked Men, who should be lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to parents, without natural affection, &c. chap. iii. 2, 3, 4, 5.

Q. By what means therefore doth he teach God's Ministers to repress the malice of such Men?

A. By preaching the Word in season, and out of season, by reproving, rebuking, and exhorting with all long suffering and doctrine.

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## PAUL to TITUS.

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### QUESTION.

**W**HERE was Titus when Paul wrote unto him?

A. In Crete. Q. For what end was he there?

A. To finish the Doctrine which St Paul had begun.

Q. How must he be armed thereunto?

A. With holdness, as God's Ambassador, and by shewing himself an example of good works, and integrity of life, to all whom he taught, chap. ii. 7, 15.

Q. What doth he teach old Christians?

A. Old Men to be sober, honest, discreet, sound in faith, love, and patience, chap. ii. 2. The Women to be holy, and not given to Wine.

Q. What doth he teach the young?

A. The Men to be sober-minded: Women to be chaste, obedient to their husbands, and not gadders abroad, chap. ii. 5.

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## PAUL to PHILEMON.

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### QUESTION.

**F**ROM whence was this Epistle written?

A. From Rome. Q. Upon what occasion?

A. Onesimus a servant to Philemon, being fled from his Master, Paul converted him to the Christian Faith and sent him back again to his Master.

Q. By what entreaty?

A. That Philemon would receive him. Q. How?

A. As if Paul himself were present, verse 17.

Q. For what reason? A. Because he was now not only his Servant, but his brother in the Lord?

Q. How? A. In that he professed the Gospel.

## H E B R E W S.

## Q U E S T I O N.

**W**HO wrote this Epistle? A It is not known.

**Q** What is handled in it? A The difference between the Priest-hood of Christ, and the Levitical Priesthood.

**Q** How do they differ?

A In five points, viz. Touching the Office, the Temple, the Sacrifices, the Ceremonies, and the effect.

**Q** How do they differ as touching the Office?

A The Priest-hood of the Levites was external, and after the Order of Aaron: The Priest-hood of Christ is spiritual, and after the Order of Melchisedeck.

**Q** What is it to be a Priest after the Order of Melchisedeck? A. To be a Priest, a Prophet, and a King; not for a month, a year, or an age, but for ever, chap. vii 32, 33.

**Q** How do they differ as touching the Temple?

A The Temple of the Levites was built with hands and to endure but a time: The Temple of Christ is built by the Holy Ghost in Eternity, chap. viii.

**Q** How do they differ as touching their Sacrifices?

A The Levites did offer the Blood of Goats and Bulls; but Christ his own precious blood.

**Q** How touching their Ceremonies?

A The Ceremonies of the Levites were corporal, as the attoning of the Body, and other external observations; the Ceremonies of the Gospel are spiritual.

**Q** How touching their effects?

A The Sacrifices of the Levites, though many times offered, did scarce sanctify the Body: The Sacrifice of Christ, but once offered, sanctifies both the body and Soul of all who have Faith, chap. ix. 12, 28.

**Q** How do the Temples of Moses and Christ agree?

A The Temple of Moses had three separations, as the Holiest of all, whereinto the High-Priest only entered, and that but once every year: The Tabernacle of the Congregation, where the Levites remained,



and the open Court, where the People had resort : But in the Temple of Christ, there is the Spirit, the Soul, and the Body.

Q. Being once grafted into Faith, what is it to fall away from it? A. Sin against the Holy Ghost, which is unpardonable, chap. vi. 4. and x. 26.

Q. What therefore are the Hebrews counselled to?

A. To keep the Profession of their Hope without wavering, chap. x. 23.

Q. What have we to encourage us in that Work?

A. The words of our Saviour, *My Son, faint not when thou art rebuked : For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.*

Q. Is there nothing else required, but Patience?

A. Yes, the Sacrifices of a Christian, which is to praise God always, and to distribute to the Poor.

## St. J A M E S.

### Q U E S T I O N.

WHY is this Epistle called the General Epistle of St. James? A. Because it is not written to any one Person, or Country, but generally, unto all Jews, dispersed through many Countries.

Q. What is the Cause of Justification? A. Faith?

Q. What are the Effects? A. Good Works.

Q. What are lively and dead Faiths?

A. Lively Faith is made known by good works: Dead Faith, without good works, chap. ii. 17, 19.

Q. What are the Good Works which St. James exhorteth unto? A. Patience, Prayer, Love, to beware of Ambition, Swearing and contention, to bridle the tongue, and rule the affections; not to speak evil one of another, but to be friends.

Q. What saith St. James of Patience?

A. *Blessed is the Man that endureth Temptations; for when he is tried, he shall receive the Crown of life.*

Q. What saith he of Prayer, Love, Ambition, Swearing, Contention, &c.

**A.** Of Prayer, *Let him that asketh, ask in Faith.* Of Love, *He that loveth his Neighbour as himself, fulfilleth the Law.* Of Ambition, *God rejecteth the Proud, and giveth grace to the humble.* Of Swearing, *My brethren, Swear not, neither by Heaven, Earth, nor any other Oath; but let your yea be yea, and your nay, nay.* Of Contention, *Where envying and strife is, there is all manner of evil works,* chap. iii. 16.

**Q.** What saith he of the Tongue, and evil-speaking?

**A.** Of the Tongue, *It is a fire, and a world of wickedness,* and defiles the whole Body, if not ruled. Of Evil-speaking, *If a Man speak evil of his Brother, he speaketh evil of the Law,* chap. iv. 11.

**Q.** Who are the Friends of the World?

**A.** Such as esteem riches, honour, and such like, more than the Word of God.

**Q.** What saith St. James of such Men?

**A.** He bids them weep and howl for the miseries that shall come upon them; their riches are corrupt, and their Garments are moth-eaten, their Gold and Silver is cankered, the rust whereof shall be a witness against them, chap. v. 1, 2, 3.

**Q.** What is the best use of Riches?

**A.** With them to relieve the Poor, Fatherless, and Widows, which is called Pure and undefiled Religion, which makes persons doers of the Word, chap. i. 22.

## I. P E T E R.

### Q U E S T I O N.

**W**HAT is contained in this first Epistle of St. Peter?

**A.** Three things, 1. The Calling of Christians. 2. Their Dignity. 3. The fruits of their Calling.

**Q.** Who hath called them? **A.** Christ.

**Q.** How? **A.** Through obedience, and sprinkling of his blood, chap. i. 2. **Q.** To what?

**A.** To an inheritance immortal, and undefiled, that fadeth not away, but is reserved in Heaven for us.

**Q.** What is the Dignity of Christians?

A. They are said to be a Royal Priest-hood, a holy Nation, a peculiar People, chap. ii. 5.

Q. Who is the Efficient cause of our Salvation?

A. God the Father. Q. What is the material cause?

A. The Obedience of Christ to the Cross.

Q. What is the Fruit of our Calling?

A. Being holy as he is holy; and since he hath called us out of darkness into light, to walk as in the day-time; by laying aside all malicioufness, all guile, and dissimulation, all envy and evil-speaking, ch. ii. 9.

Q. How shall we do these things, when the World every day provokes us to the contrary?

A. By setting before us the example of Christ, who gave his life for his enemies: *Who when he was reviled, reviled not again; and when he suffered, tbreatned not, but committed it unto him that judgeth righteously*, chap. ii. 21, 22.

Q. What Counsel doth this Epistle give, touching every Man's private self?

A. To be sober, and watching in Prayer.

Q. What is the Efficacy of Prayer?

A. It overcometh God, who overcometh all things.

Q. What Counsel get we, as touching others?

A. One to suffer with another, to love as brethren, to be pitiful, not to render evil for evil; but contrariwise, to bless, chap. iii. 8, 9.

Q. How must we suffer?

A. Not as murderers, Thieves, or evil-doers; but as lovers of Faith, chap. iv. 15.

Q. Why are we bound to these virtuous actions?

A. Because thereby God is glorified, chap. ii. 12.

## II. P E T E R

### Q U E S T I O N.

WHAT doth St. Peter exhort us to in this Epistle?

A. That having once received the knowledge of the Gospel, to confirm and establish it in us by good works, and to stick unto it, even until death, ch. i. 10.

Q. Why? A. Because, as St. Paul saith, *So run that ye may obtain: So St. Peter saith, By making sure your Election, (that is, in not being idle or unfruitful in your calling,) an Entrance is made unto you into the Kingdom of our Lord and Saviour Jesus Christ.*

Q. How doth Peter confirm the Doctrine of Faith?

A. By shewing it is no deceivable fable, but the truth itself, descended from Heaven, chap. i. 17, 18.

Q. Who are the oppugners of this truth?

A. Hypocrites and Atheists.

Q. What are Hypocrites? A. Wells without Water, such as pretend an outward holiness, but inwardly are corrupt and venomous, chap. ii. 13, 17.

Q. What are Atheists? A. Mockers and deriders of the Scriptures, and such as think there will be no resurrection, chap. iii. 3, 4.

Q. When shall these Men appear?

A. In the latter times, verse 3.

Q. How shall they be disproved?

A. The Heaven shall melt, and the Earth be consumed with fire; and the Lord appearing in glory, shall give them the wages of unrighteousness, ch. iii.

Q. Is there any hope left of their escaping?

A. No; for he that spared not the Angels when they sinned, will not spare them, chap. ii. 4.

## The First Epistle of St. JOHN.

### QUESTION.

WHAT is here set down? A. Two sorts of love.

Q. What be they?

A. Love of the World, and Love called Charity.

Q. In what consists the Love of the World?

A. In three things, viz. Concupiscence of the Flesh, Lust of the Eyes, and Pride of Life, chap. ii. 16.

Q. What is Concupiscence of the Flesh?

A. An inclination of the heart to enjoy the pleasures of the body, as wantonness, chambering, sloath, drunkenness, and such like.



Q. What is the Lust of the Eyes?

A. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it, for the obtaining thereof, as lying, theft, deceit, rapine, usury, couzenage, and such like.

Q. Wherein consisteth Pride of Life?

A. In all things, as in meat, drink, apparel, house-room, and other things; to bear an arrogant contemptuous mind, striving to excel others.

Q. How shall we know that God dwelleth in us?

A. If we see our Brother in want of this World's good, and do not shut up our compassion from him, but willingly relieve him, chap. iii. 17.

Q. What is said of him that hateth his Brother?

A. That he walketh in darkness, chap. ii. 11. Is the child of the devil, chap. iii. 10. abideth in death, verse 14. is a man-slayer, and barred from eternal life.

## II. and III. Epistles of St. JOHN.

### Q U E S T I O N.

**T**O whom were these two last Epistles written?

A. The one to a certain zealous Lady; the other to Gaius, a professor of the Gospel.

Q. What doth he commend in the Lady?

A. Her virtuous bringing up of her Children.

Q. What doth he commend in Gaius?

A. His testimony of faith, and hospitality toward strangers.

Q. What doth he admonish them of?

A. To beware of deceivers.

Q. Who are those?

A. Such as would not confess that Christ was come in the Flesh?

Q. How must they entertain such?

A. They must not receive them into their houses, nor bid them God-speed.

Q. Why

A. Because in so doing, they should be partakers of their evil deeds.

## The Epistle of J U D E.

### Q U E S T I O N.

**T**O whom was this Epistle written?

A. To all Christian Churches.

Q. What doth he exhort them unto?

A. To contend for the maintenance of their Faith.

Q. Against whom? A. Against Sectaries.

Q. What are the dispositions of Sectaries?

A. To murmur, complain, and walk after their own lusts.

Q. Whom do they murmur against?

A. Governours.

Q. How doth he reprove them?

A. By the example of Michael the Arch-Angel, who when he strove with the Devil about the Body of Moses, blamed him not with cursed speaking, but said, *The Lord rebuke thee.*

Q. What doth he mean by this example?

A. If it be not lawful to rail upon the Devil, much less upon Magistrates, be they never so wicked.

Q. What is it to walk after our lusts?

A. To be directed by carnal judgment, and not by the spirit of regeneration.

## R E V E L A T I O N.

### Q U E S T I O N.

**W**HAT must we understand by Revelation?

A. The word importeth a laying open, or an uncovering of things that were before hid, and shut up in secret, which no living soul can know, but so far as God shall please to disclose the same.

Q. What is the authority of this Revelation?

A. High and mighty, as proceeding from the mouth of God, by the mediation of Jesus Christ.

Q. To whom was it given?

A. To the Apostle Saint John, and so consequently from him to the Church of God through all ages.

Q. Where was John when he received it?

A. In an Island called Patmos, environed with the Egean Sea, which Sea divides Europe from Asia.

Q. What did he there? A. He was banished thither by the tyrant Domitian, about the year of our Lord Jesus, 96. which tyrant sought to suppress the light of the Gospel: But the Lord in mercy did the more advance it, as appears, by adding a farther discovery of his will, by the Book of the Revelation.

Q. What is the fruit of this Revelation?

A. Exceeding great, as we may gather by these words, *Blessed be they that read, hear, and keep in memory these things which are written in this Prophecy.*

Q. To whom was John commanded to send it?

A. To the seven Churches of Asia, namely, Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, whereafter the destruction of Jerusalem, John did prosecute his holy calling in the Ministry.

Q. In whose name salutes he these Churches?

A. In the Name of the Father, the Seven Spirits, and of Jesus Christ, chap. i. 4, 5.

Q. What is meant by the Seven Spirits?

A. The Holy Ghost. Q. The Holy Ghost being but one in person, why doth he describe Him by the number of Seven? A. Although the Holy Ghost be but one in divine Essence, yet according to the seven-fold operation which it had in the seven Churches of Asia, it is called by the name of Seven Spirits; not that it is in person divers, but in power and virtue, according to the diversity of those subjects in which it worketh. Q. How doth John describe Christ?

A. Two manner of ways, 1. As touching the excellency of his glory: And, 2. As he appeared to him in a Vision, chap. i. 12—17.

Q. How as touching the excellency of his Glory?

A. In his Offices of Prophet, Priest, and King.

Q. How doth he describe Christ, according as he saw him in a Vision? A. By certain properties fit for the capacity of Men: —As that he was in a long robe, girt with a girdle of gold, his hair was as white as snow, his eyes as a flame of fire, his feet like unto

fine Brass, burning in a furnace; his voice to the sound of many waters; in his right hand he had seven Stars, out of his mouth went a sharp two-edged sword, and his face shone as the Sun shineth in his strength.

**Q.** What is the meaning of this figurative Description of Christ? **A.** By his long Robe girt unto him, we may understand his readiness as a King, to execute the work of our Salvation: By his White Hairs, his fulness of knowledge and wisdom: By his Fiery Eyes, his deep in-sight into the deepest corners of the Earth, and deepest secrets of Men's hearts: By his Feet of shining Brass, the purity and brightness of his ways, and the power which he hath to tread down his enemies, and therefore are his Feet rather compared to Brass, than unto Gold, because Gold is a softer metal, and not so fit to represent his invincible strength: By his Voice, compared to the voice of many Waters, we may understand the sound of the Gospel, humbling some to their Salvation, and others to their confusion. By the Stars in his right hand, his faithful Ministers, by whom he worketh, which as Stars should give light unto Men by their Doctrine and Conversation: By the two-edged Sword, may be understood the powerful Word of God, entring and cleansing the hearts of the Children, and thrusting through the other to their destruction; and by his Face shining like the Sun at the highest, the unspeakable brightness of his grace, whereby the Church is comforted and lightened in all truth and sincerity.

**Q.** Why doth he resemble the Churches to Golden Candlesticks? **A.** Because as the Candlestick doth not give the light, but the light is put upon it, so the Church receiveth all her light, put upon her, from Christ; for the Doctrine of the Church (which is the light of the Church) is from God, and not of men.

**Q.** Into how many points may we draw the Doctrine of this Book? **A.** Into four.

**Q.** Which be they? **A.** Precepts, Prophecies, Promises, and Threatnings.

**Q.** Wherein are the Precepts seen?



A. In the instruction given to the Seven Churches.

Q. Upon how many general Points do these instructions consist? A. Upon three: A Commendation, a Reprehension, and an Exhortation.

Q. What doth Christ commend in these Churches?

A. Their Virtues: As Patience, Labour, Zeal in the Church of Ephesus, chap. ii. 2. The works of Faith, Repentance, and Charity, together with constancy in Affliction, and true Humility in the Church of Smyrna, verse 9. Fortitude and valiant perseverance in the Church of Pergamus, that notwithstanding the martyrdom of Antipas, a man there put to death for Religion, yet they were not terrified, but held fast the Faith of Jesus Christ, and never forsook it, verse 13. Love and Service toward their Brethren, Faith and Assurance in the Promise of God, and increasing in Piety, so that the end was better than the beginning in the Church of Thyatira, ver. 19. A little increase of Faith, keeping of the Word of God, and a free confession of his Name, in the Church of Philadelphia, chap. iii. 8.

Q. What doth Christ reprehend in them?

A. Their Vices, as the lack of Love in the Church of Ephesus, chap. ii. 4. Hypocrisy in the Church of Smyrna, of such as said they were Jews, but indeed were of the Synagogue of Satan: that is, they did profess themselves Christians in word, but shewed it not in deed, verse 9. The bearing with false Doctrine in the Church of Pergamus: For they suffered the Nicolaitans amongst them, that as Balaam did, taught the People of God to stumble in two things, causing them to commit Fornication, both in Body and Soul: In Body, by abandoning their Wives to common use: In Soul, by sacrificing to their Idols, chap. ii. 14. The like vice is reprehended in the Church of Thyatira, that suffered Jezabel a wicked Woman, who set abroad false and abominable Doctrine, tending to Fornication and Idolatry amongst them, chap. ii. 20. At Sardis, their works were fair in outward shew, but inwardly nothing but filth and rottenness, chap. iii. 15. At

Laodicea they were time-servers, and halted between two Opinions, and were neither hot nor cold, ver. 4.

**Q.** What doth Christ exhort them unto?

**A.** Repentance and amendment of Life.

**Q.** To their Repentance, what is annexed?

**A.** A gracious Promise, to be written in the Book of Life.

**Q.** To their wilful perseverance, in their sin, what is annexed?

**A.** A heavy threatening, that he will come suddenly upon them as a Thief, and they shall not know the hour, chap. iii. 3.

**Q.** Having learned the state of things as they stood for the present, when this Revelation was given, what next succeedeth?

**A.** Prophecies of things to come, which are either general, as touching such things as should happen to the whole World; or particular, but (yet of more moment than the former,) as touching such things as should happen to the Church.

**Q.** What is the end of the Prophecy of the Church?

**A.** That the Faithful, admonished before hand of the assaults and bloody attempts which the Devil and the World should make upon the Church, might be confirmed in Faith and Patience, to stand resolute in despite of both, till the day of the coming of Christ.

**Q.** What is the end of the Prophecy of the World?

**A.** To shew the Judgment that God should execute upon the Enemies of his Church, and the sealing up of the Elect before the execution of those Judgments, that they may be kept from evil, as appeareth by the 7th, 8th, and 9th Chapters.

**Q.** If the Elect were kept from evil, to what end was this Revelation given to fore-warn them that they should suffer trouble and persecution?

**A.** To be kept from evil, is to be understood thus, That notwithstanding all the violence and persecution offered them, yet they were not overcome, or driven from their Faith, or the Hope they had of eternal Happiness, but therein they did joy and triumph, howsoever the World thought them plunged in despair and sorrow.

**Q.** What is the second Vision that John had?

**A.** The Vision wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Book; wherein his excellency is likewise set forth unto us, (as well as the Son's,) in a description fit for our capacity.

**Q.** How is the Glory of the Father described?

**A.** In these six things: In the figures of his Office, of his nature, of his assistance, of his effects, of the instruments which he employeth to that purpose, and of the events that follow.

**Q.** What is his Office?

**A.** To judge the whole earth, and therefore he is apprehended of John sitting upon a throne, chap. iv. 2.

**Q.** How is his nature represented?

**A.** By the beauty of the Jasper stone, and of the Sardine, chap. iv. 3.

**Q.** Who are his assistants?

**A.** The honourable company of Prophets and Apostles, cloathed in white raiments, and crowned with Gold, verse 4.

**Q.** What are the effects of his magnificence?

**A.** Lightning, Thunder, and Voices, &c.

**Q.** Who be his Instruments?

**A.** The company of the celestial Creatures, in number four; that is, so many as are needful, for the execution of the will of God, through all the corners of the World, and the whole army of Creatures under Heaven, figured unto us by the Sea of Glass, like unto Chrystal.

**Q.** Why are the celestial Creatures said to be full of Eyes?

**A.** Because of their watchfulness in the Service of God.

**Q.** Why is the first compared unto a Lion?

**A.** Because of his courage.

**Q.** Why the second to an Ox?

**A.** Because of his strength.

**Q.** Why hath the third the face of a Man?

**A.** Because of his prudence.

**Q.** Why is the fourth likened to a flying Eagle?

**A.** Because of his agility and swiftness.

**Q.** What are the events that follow the description of his Magnificence?

A. The praise and glory which the Angels give unto him that sits upon the Throne; and the reverence and homage which the Elders shew unto him.

Q. In what manner? A. By prostrating themselves before him, casting their Crowns at his feet, chap. iv. 10. Q. Having procured so great authority to the words of the Revelation, in the description of the Majesty of the Giver, what follows?

A. The presentation of Two Books, one whereof being great and large, written within and without, and sealed with seven Seals, containeth the History of the World; the other being but little, includeth the History of the Church.

Q. Who opens the Seals in this Book?

A. Christ Jesus.

Q. Were none solicited thereunto but he?

A. Yes, a general Proclamation was made by an Angel, to see if any were worthy to open it; but none neither in Heaven nor Earth, nor under the Earth, was found able or worthy to open, or look upon the Book, save the Lion of the Tribe of Judah, and the Lamb that stood in the midst of the Throne, and of the Elders, which was CHRIST JESUS, ch. v.—x.

Q. What do we learn by this, that none were able to unclose the Book but he?

A. That he only is the Mediator between God and Man; that no other Creature, either in Heaven or Earth, is acquainted with the secret Counsels of God, or can reveal them unto us, but he.

Q. Why is he called a Lyon and a Lamb, names of a contrary nature?

A. He is called a Lion in respect of his power and strength, and a Lamb in respect of his patient suffering.

Q. What was contained in this Book, when Christ had opened it? A. The eternal purpose of God for the punishing and pouring forth plagues on the world.

Q. What moved him thereunto?

A. The incredulity and wickedness of Men.

Q. What were the Plagues?



A. Of two sorts; either such as afflicted other Creatures, as the Earth, Sea, Herbs, Plants, Fountains, chap. viii. or such as were inflicted upon Men, ch. ix.

Q. What were those? A. Those were of two sorts, either by way of torment, or cruel murder.

Q. What is the cause of that Tyranny?

A. Smoak and Sulphur, which issued from the bottomless pit; whereby is figured the spiritual darkness, with which Men's consciences were tormented; and from this darkness of mind, at the last did issue the other plague of slaughter and blood-shed, so many years expressed and published through Christendom by the Popes of Rome, chap. ix. 15.

Q. What is the general use of these Accidents?

A. As touching the Person of God, we learn three things: 1. His loving favour in denouncing and giving knowledge before-hand, and evident tokens, what rigour he purposed to execute afterward, if he saw no amendment in the course of Men's lives, chap. vi. 2. His merciful care over his Elect, in arming them with defensive armour, to cover them against the flood of those evils, that were to overshadow the whole world, chap. vii. Thirdly, The truth of his justice, in executing all those plagues upon the world, which he hath foretold, chap. viii. 9.

Q. What do we learn as touching ourselves?

A. Three things: Attention, to regard the threatenings of God; repentance, to be sorry for our sins; and amendment of life, to prevent the rigour of his justice. Q. What as touching the instruments of God, which he used in executing his Will.

A. Three things: 1. That they are Angels: 2. That they are obedient at his beck: And, 3. That they were expeditious in the performance of their charge.

Q. What learn we as touching the Elect?

A. Three things: 1. Their Face: They stood before the Throne, and before the Lamb; whereby it is shewed, that as they are under the protection of God, so are they always ready to do him service. 2. Their Habit; they were clothed in white Robes, washed in

the blood of the Lamb; wherby is signified their pure peaceable, and royal dignity. 3. Their Victory; they had palms in their hands; whereby we are put in mind of the combates which they sustained for the Name of God, and the eternal triumphs which they have in Heaven, by the communion and fellowship of our Saviour Christ Jesus, chap. vii. 9.

Q. What as touching the natural Man?

A. Spiritual misery, which spreads itself into three branches, viz. Poverty of heart, for lack of understanding: Blindness of mind, for lack of Faith: And, Nakedness of Soul, for lack of the White Robe of Righteousness, in Christ Jesus, chap. iii. 17.

Q. What as touching regenerate Men?

A. Three properties: Strength of Faith, keeping of the Word of God, and free confession of his Name.

Q. Proceed unto the Vision of second Book. Who held the second Book in his hand?

A. A mighty Angel, chap. x. 1.

Q. Who may we understand by that Angel?

A. Our Saviour Christ, that held the Book open in his hand. Q. How is he described?

A. In great glory and magnificence.

Q. To what end? A. To procure the greater authority to this Prophecy following.

Q. What was contained in the Book which he held?

A. The Prophetical History of the Church.

Q. To whom did he give it? A. To John.

Q. How did he command him to use it?

A. He bad him eat it; that is, comprehend, and thoroughly understand it.

Q. How is the History of the Church divided?

A. Into two parts: Into the Ministry or deeds of the Prophets, and the whole body of the Church.

Q. In how many things consisteth the deeds of the Prophets, or Ministers of the Church?

A. In three things; in their fighting under the Cross, in their murdering, and in their rising again.

Q. When began their fight?

A. Presently upon the death of Christ.

Q. How long did it continue ?

A. A thousand, two hundred, and sixty years.

Q. The Text saith, Days, chap. xi. 3.

A. True, but it is to be understood Years, after the example of Ezekiel and Daniel, who interpret their Visions in like manner, Days for Years.

Q. Who was it that was prophesied that he should murder, and almost quite extinguish their Doctrine ?

A. Pope Boniface the eight, who entered into the Papacy at the expiration of 1260 years, chap. xi. 7.

Q. How did he obtain the Papacy ?

A. By subtilty, who in the night, by a false Oracle, persuaded his Predecessor Celestine to resign his authority unto him.

Q. How long did he rule ?

A. Three years and a half, during which time, the Church of Christ seemed to be dead, and lye unburied.

Q. Where ? A. In the streets of Rome.

Q. The Text saith of Sodom, and Egypt, how then do you say of Rome ? A. Rome is a spiritual Sodom, and a spiritual Egypt ; Sodom in her spiritual adultery, Egypt in her spiritual oppression of the Church.

Q. Who raised the Church again ?

A. The spirit of life coming from God, chap. xi.

Q. When ? A. Upon the death of Boniface ?

Q. Did the Spirit of God raise up those that had been slain ? A. No. Q. The Text saith, they ascended up into Heaven in a Cloud ?

A. We are to understand by the use of the Scripture, that the Church of the wicked is commonly called the World, or the Earth ; and the Church of the Faithful and Elect, is called Heaven ; therefore when it is said they ascended up into Heaven, the meaning is, they were withdrawn from the tyranny of the wicked World, and gathered into the celestial Church ; that is, seeing the Temple and publick places were not open unto them, secret places were sanctified unto them, as if it were Heaven, apart from the rest of the World. Q. What effects follow this separation ?

A. Fear and terror in their enemies ; joy and thanksgiving in the Saints of God, that he did vouchsafe to

challenge his authority and sovereign power over the World, chap. xi. 12, 17.

Q. Having touched the mystery of the Church, let us return to the other part of our division: How doth the whole Body of the Church divide itself?

A. Into two parts; Into the Jewish Christians, and into the Christian Catholick Church, which consisteth not only of the Jews, but the believing Gentiles also.

Q. When began the Christian Jewish Church?

A. At the instant of the conception of our Saviour Christ. Q. When the Christian Catholick Church?

A. At that time, when by the preaching of the Apostles, the Gentiles were converted, and did embrace the glad-tidings of the Gospel.

Q. What doth Saint John here continue for our instruction? A. The estate both of the Jewish and Christian Catholick Church, warfaring, or as it were, subject to the assaults of her enemies.

Q. What is the Christian Jewish Church compared unto? A. A Woman with Child, chap. xii. 2.

Q. Why? A. Because like unto a fruitful Woman, it is continually to bring Children unto the Lord.

Q. How is that Woman described?

A. By her attire, and by her standing, chap. xii. 2.

Q. How was her attire? A. Of two sorts; the cloathing of her body, or the ornaments of her head.

Q. How was her Body cloathed?

A. With the Sun. Q. What is thereby signified?

A. The inestimable glory given unto the Church of God. Q. How was her head adorned?

A. With a Crown of Twelve Stars.

Q. What is thereby signified? A. The Kingdom of Heaven, which belongeth unto the Church.

Q. How did she stand? A. Upon the Moon.

Q. What do we learn by that?

A. That the true Church trampleth under her feet all variableness, unto which all things under the Moon are subject. Q. What was her conflict?

A. She travelled, and was in danger to have her Child devoured, chap. xii. 4. Q. By whom?



A. By a fiery Dragon that had seven Heads, and upon every Head a Crown, and ten Horns.

Q. What do we understand by the Dragon?

A. Satan. Q. What by seven Heads?

A. His wonderful Policy and wisdom; able at once to disturb the seven Churches, that is, the Universal Church.

Q. What by his seven Crowns?

A. His magnificence and authority, every head being as the head of a King.

Q. What by his ten Horns?

A. His great Power, sufficiently furnished to hurt the whole World.

Q. What is understood by the Children whom he would devour?

A. Christ mystical; that is, one and entire Christ in a mystery, compounded of the Person of Christ, as of the head, and of the Body of the Church, and of all the members thereof, united to the head by his Spirit.

Q. How was the Church delivered?

A. God took it up into Heaven, and prepared a place for the Mother in the Wilderness.

Q. Did Satan's malice so end?

A. No, he gave two assaults more.

Q. Where was the first? A. In Heaven, ch. xii. 7.

Q. In what manner? A. He accused the Elect of God day and night.

Q. What was his success?

A. He was thrown down from thence by the power of Michael, that is, of Christ Jesus.

Q. Wherein was his second Assault?

A. In Earth, upon the Mother of the Child, and upon the rest of her seed; that is, upon the Church of the Jews, and the Church of the Gentiles, afterward gathered together in Christ.

Q. How did the Mother, that is, the Church of the Jews, escape in this assault?

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Q. What place was that? A. Bella, a town seated on the other side of Jordan, in a desert country.

Q. How did Satan pursue her?

A. With a flood of water cast out of his mouth.

**Q.** What understand we by the flood of water?

**A.** The Romans, who destroyed Jerusalem, and the Sanctuary that was therein. **Q.** Who drank up the flood of water, that it did not hurt the Church?

**A.** The Earth: that is, the wicked sort of the Jews, whose bloody massacre satisfied the fury of the Romans so that the Elect had liberty to escape.

**Q.** When Satan saw himself again prevented, how did he take it? **A.** He was wroth, and made war upon the rest of the seed of the Woman, that is, upon the Christian Catholick Church.

**Q.** How many principal things are we to note in the History of the Christian Catholick Church?

**A.** Three: Her combate, her Victory, and her glory. **Q.** With whom were her combates?

**A.** With two kinds of Beasts; the one whereof had seven Heads, and came out of the Sea; the other had two heads, and sprang out of the Earth, chap. xiii.

**Q.** What do we understand by the first Beast?

**A.** The Tyranny inflicted upon the Church by the Civil Government of the Roman Empire.

**Q.** What by the second Beast? **A.** The Persecution of the Papistical Hierarchy, by the succession of Popes.

**Q.** How did this Beast rise?

**A.** By little and little, out of the Earth.

**Q.** What is to be understood by the two horns of the Beast? **A.** Two Swords, and two Keys, Temporal and Spiritual Power.

**Q.** What by his speaking like a Dragon?

**A.** Subtility and falshood, like the Old Serpent.

**Q.** What by the taking of the mark in their right hands and fore-heads?

**A.** The profest obedience and allegiance of all to the Beast, which otherwise suffers not to buy and sell; that is, not to have civil commerce.

**Q.** Against whom doth the Church obtain her Victory? **A.** Against the two Beasts and Dragon, before-mentioned, and against the Whore of Spiritual Babylon, described in the 17th chapter.

Q. What is understood by the Whore of Babylon?

A. The great City of Rome, which reigneth over the Kings of the Earth, chap. xvii. 18.

Q. Shall she undoubtedly fall into shame and ruin?

A. She shall, the Spirit hath said it expressly.

Q. By whose hands and power?

A. By the power of ten Kings, formerly her favourites, into whose heart God shall put to execute the fury of his decreed wrath upon her.

Q. How shall her lovers take it?

A. They shall stand afar off for fear, saying, *Alas, alas, the great City Babylon, that mighty City, in one hour she is made desolate!*

Q. Shall she not rise again, and be restored?

A. She shall not, she shall sink in destruction, as the Stone cast into the Sea, chap. xviii. 21.

Q. By what means doth the Church get victory over her enemies?

A. By the assistance of Christ her Head and Captain.

Q. Wherein consisteth the Glory of the Church?

A. In her perpetual triumph in the World to come, being joined to her Bridegroom, Christ Jesus, in joy that never shall have an end, chap. xxi. 22.

Q. But what shall become of the Enemies of the Church? A. They shall have their portion in the Lake that burneth with fire and brimstone, which is the second death, chap. xxi. 8.

Q. How many kinds of death are incident to Men?

A. Two: 1. The separation of the Soul from the Body; and of this kind of death all sorts of People must taste, as well the Godly as ungodly. 2. The separation of the Soul and Body from the Presence of God for ever: And this is the Death that the Wicked and ungodly must die.

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